

THE
MIDDLE STATE
OF
SOULS.

*From the hour of DEATH
to the Day of JUDGMENT.*

BY
THOMAS WHITE
of Essex, Gent.



*Imperemus, si possumus, & Fratribus nostris, ne
nos insuper appellent Hæreticos; quod eos talia
disputantes nos appellare possimus forsitan si vellemus,
nec tamen appellamus. S. Aug.*

MDCLIX.

THE
VOLUME 2
OF
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From the law of the state
of New York

THOMAS J. WHITE

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To the
RIGHT HONORABLE,
the LADY
MARY TUCHET &c,

MADAM,

All Translations are,
without farther ad-
dress, consecrated to
your sex, so all that I do, in
this, or any other kind, natu-
rally and of it's own accord,
is dedicated to your Lap, especi-

A 2 ally

ally this Piece, which makes,
as it were, it's proper appeal
to the integrity of your un-bias-
sed soul, singling you forth as
the most competent Patrone,
not only of your sex but Nati-
on. You have often, Madam,
whilst his forrain language
rendred him unfit for your con-
versation, heard much dis-
course about this Treatise and
it's Author (for what English
man is there, concerned never
so little in the behalf of sci-
ence, whose heart and mouth
is not filled either with Admi-
ration or Censure of this great
Country-man of ours ?)
whom if none hitherto hath
presumed to vindicate to your
Lap. he is therein nothing the
less happy, being now to speak
for himself, a task scarce ma-
nageable by any, but himself.

Madam

Madam, If I may have the honour to be his Introducer into your noble acquaintance, I shall boldly passe my word, that you will find the subject of his discourse truly grave and important, and such as may enrich the mind, not with trifling and unprofitable curiosities, but admirable and practical Truths. The middle state of Souls cannot rightly be apprehended without a just measure of the other extremes; nor can we duly reflect on them, without a knowledg of our present order to them, and the inevitable influence which every thought, action, and affection here, hath to our state hereafter.

But, Madam, to enlarge herein, were not to advance, but retard your progress; in

A 3 which

which if your La^d. meet with
some one passage, less promptly
obeying your first summons (I
am confident there is none im-
pervious to your resolute at-
taque) be not discouraged, God
and your eminent verities have
furnished you with a noble
and expert guide, whom,
according to S. Pauls advice,
you may at home apply to,
where you are at a loss,
seeking no further then
your own Husband. To
conclude (Madam) this small
Treatise having served me
for an excellent Country-pa-
sttime, I could not but take the
boldness to recommend it to you
both, at your entrance into the
same state of Vacancy, assure-
ing my self, that, when you have
maturely perused it, you will a-
vow with me that they have
lit.

little reason, who tax the Author with requiring his readers assent, purely and barely upon the account of his own credit; for, in my poor judgment, never any assertions were better fortified; at least I heartily wish it were in my power as solidly to demonstrate the truth of my being

MADAM,

Your Laps most humble

servant, and most affe-

ctionate Brother,

T W.

THE
TRANSLATOR
TO THE
READER.

READER,

I Shall entreat thee to believe, that, had I the ambition, or vanity, to entertain thee with something of my own, I should not have taken this occasion, when I am to present thee with an employment, so much more advantageous to thy self, so disadvantageous to me. The Painter that hath some petty design of his own to put off, suffers it not to appear with a master piece of *Raphael* or *Titian*. Nothing but necessity could have extorted these few lines, at least in this place, which two dedicatory addresses already take up and overburthen;

a necessity I say , of giving the world some account of this my enterprize.

It is now about five years, since this small Treatise first came forth in the *Latine* tongue. I was a witness of the manifold contradictions it then encountred, and consequently ought in reason to foresee that it must now expect farre greater. If it were then a crime to treat somewhat severely (though as it were behind the curtain, and in sight of few only, that is, the learned) a certain luxuriant Devotion, what temerity may it not be thought, to unveil now and expose it's nakedness to the weak and soon scandalized eyes of the vulgar ? They from whom I expect this reprehension, are persons, many of them, so generally friends to vertue, so particularly to my self, that I am bound not only to receive it with modesty, but thanks ; and, in requital, commending their zeal, to endeavour to lend some light to it's warmth.

I beseech therefore both them and thee (gentle Reader) in the first place to observe, how through the opposite means, they of suppressing, I of publishing, this little Volume, we all pursue the same end, that is, labour to wipe off a scandal from our common Mother the Cath. Church, led thereto by the same motives, the welfare first of those within, secondly, of those without Her.

As to the *first*, they contend, that it favors of *pride*, not to submit our private reasons upon pretence of never so much demonstrative evidence, to the opinion of the *Church*; of *Disobedience*, to vary from Her common Practice: consequently that it must needs inure Catholicks to the neglect of their long gloried-in-captivation of their understandings, and this by degrees, from matters of *opinion*, to matters of *Faith*. As to the *second*, they urge, that all discovery of divisions

sions in the Catholick Church, more and more occasions, and legitimates the common reproach of her adversaries, to wit, that no greater union is to be found amongst Her *children*, then amongst those whom she styles *Hereticks*; consequently well may they be disheartned from expecting any secure repose in her bosome. Both these charges I shall briefly, and, I hope clearly, satisfy.

First, as to the disedification of *Catholicks* from ill example, of *pride* and *disobedience*, I answer, that an humble and obedient duty to the Church could not decline this present task. *Obedience* consists in *execution* of her known commands; her commands in this matter, are pronounced Con. Trid. Sess. 25. *That the sound Doctrine of Purgatory, DELIVER'D BY HOLY FATHERS AND SACRED COUNCELS, be believed, held, taught and preach'd* — but that *UNCF*

TAIN points, and such as have
APPEARANCE OF FAL-
SHOOD be not permitted to be di-
vulged or treated.

I ask, are the material place of,
or flames in Purgatory, with all
the pious revelations relating
thereto, the application of *In-*
dulgences to the souls there de-
tain'd, the magazine of Christ's
merits and his Saints for that
purpose erected, the spontaneous
delivery from time to time of
souls before the day of Judgment,
or any part of them, delivered by
Holy Fathers and sacred Councils?
Whereas neither any Council
mentions such points, nor any
Father, speaking as a *Father*,
that is, testifying the present Do-
ctrine of the Church of his time,
avowes them. Again, has that
Doctrine, which takes away all
the extrinsecal authority of the
Fathers, interpreting places of
Scripture which relate to *Purga-*
tory; That which debars souls,
granted to be perfect in charity,
from

from the sight of God: That which puts God to inflict punishment, not to *better* the creature, but to *revenge* himself; That which violates all *Philosophy* by confounding the natures of *Spirit* and *Body*; That which makes the evil of *pain* spring, not from the sinful *defects* of creatures, but from the all-good-*Will* of God; That which is impossible to be maintain'd, but by legitimating *extrinsecal imputation*, which is fundamentally opposite to *Catholicism*: That which by making *Purgatory* not *purge* at all, destroyes it's very *notion* and *nature*, and makes even it's name breath contradiction. Hath, I say, that Doctrine, which is the ground of these, and innumerable other absurdities, *no appearance of falsehood*? And lastly, as for their *uncertainty*, is there so much as one *Demonstration* pretended on their behalf by their Patrons? Or are they, or any part of them of the substance

of the *Church's* Doctrine? If
unawares they affirm it, let them,
or, at least the whole world be-
sides take notice, how a passi-
onate affection, to make good
their *credit*, and the reputation
of their *Authors*, transports them
to destroy, and violate at once
the whole rule of *Christian* Faith,
and so become more fatal to the
cause they own, then all the e-
nemies it ever had or can have;
that Rule of *Faith*, I say, which
admits nothing, as such, into
it's sacred list, but what univer-
sal *tradition* assures us to have
been unanimously deliver'd by
our respective immediate fore-
fathers, as deliver'd by the Apo-
stles, as reveal'd by Christ. But,
God be thanked, they do not,
they cannot, they dare not.
They confess, at last, that nothing
of all this is of *Faith*, that is, that
all is but *probable*, that is, possi-
ble to be *otherwise*, that is, *uncer-
tain*, that is, expressly *prohibited* by
the Church; whose commands if
Duty.

Duty prompt them not to obey,
I know no sweeter force then that
of *Reason* to compel them.

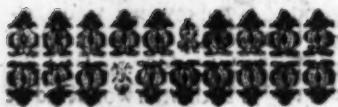
I come now to the second
point, the advantage of those who
are heterodox, and their farther
abalienation from the *Catholick*
Communion; the reduction of
whom I conceive to have been
the Author's, I am sure, is my
principal intention. Can any
one lay a greater stumbling-block
in their way, then is the con-
founding of *Faith* with *Opinion*,
certainty with uncertainty? Can,
on the contrary, any thing more
invite a rational and well-mean-
ing *Protestant*, then throughly to
observe, how the great latitude
in opinion amongst *Catholicks*
establishes and confirms the
unity of their Faith? How im-
possible it is, that any new Te-
net should creep out of one Ca-
talogue into the other; whilst
every minute question is ventila-
ted with so much contention and
scrutinie, whilst the Almighty
Provi-

Providence makes use of the animosities of *Thomist* and *Scotist*, *Jansenist* and *Jesuit*, to demonstrate, that what such dissenting Brethren perfectly agree in, must have a higher principle then human invention? let all those, whom education, or perhaps the indiscreet zeal of school men, hath hitherto abused, understand in Gods name, that the Church, as a Church, has no partiality, no adhesion to, no obstinacy for any opinion whatsoever. She is the Guardian of *faith*; she permits none to add to, or detract from the Divine *truths* committed to her custody, but admits all into her tuition who acknowledg them. Let them look to it who set other bounds; for my part, I shall ever value that excellent *Analysis* of our learned Patriot Dr. *Holden* (now, (as I hear) happily rendered into his native language) wherein, that it may flourish more vigorously, he hath lopp'd off and segregated all circumstantial excrescencies.

erescencies from the flock of Faith, beyond all the nice productions of the *Schools*.

Thus much I have thought good to say in my *own* vindication. One word more in behalf of the *book* it self, and I have done. It hath been wondered at by some, and look'd on as an argument of it's falling short of the evidence it promiseth, that, in five years time, it hath gained no greater *applause*, or rather that in the way of *Demonstration* it hath not been able, in that time, to silence all *opposition*. I shall say nothing of the progress it hath made, but only desire thee; Reader, to reflect that the satisfaction of those who love science is ever *silent* and within *themselves*, the opposition of those, that seek it not, for the most part *clamorous*, and disquieting others as well as themselves. May it be thy fortune to farewell, and hold thy peace.

To



To the most Reverend
F. in Christ, RICHARD,
L^d. Bishop of
Calcedon.

MY LORD,

I Was much perplext
when it was told me
that some *censure* was
past upon my poor Works
by your L^p, whose Ecclesi-
astical *Government*, for so
many year^e, of the Catholick
part of *England*, hath deser-
vedly so much influence upon
our

our faith; whose most innocent *life*, exercised with continual fears at home, and combats abroad, hath begot in us a Veneration of your *Diffates*; but above all, whose many and excellent *writings* in defence of *Catholick Tradition*, and neer *fourscore* years exhausted in perpetual study, render your Judgment to us new-men of this Age, as it were an oracle of *Antiquity*. I was therefore about to apologize, and beg pardon for my too much precipitacion; But your Lord-ships assurance by letter, dated *Jul. 6. 1652.* that you had pass'd no censure at all; and in effect the non-appearance of any such thing, satisfy'd me of the unnecessaryness of that pains. It was a fiction, contrived
by

by the envy of some *narrow*
Hearts, and propagated by
the unwary *credulity* of such
as took all for Gospel which
they said. You declar'd, that
you had no other thoughts,
then so to dissent from my o-
pinion, as *Divines*, without the
least breach of *Charity*, are
laudably wont to do. But
yet, even thus, the weight of
so great an *Authority* over-
burthen'd me, and forc'd me
to seek some support for my
innocence. And I would to
God you had been pleas'd to
remark in your Letter what-
soever you dislik'd of mine.
I would have spar'd no pains
to give your Lord-ship satis-
faction in every particular;
now I have singled out one
point, but that which, being
in every one's discourse, I
thought

thought I could least be deceived in. Be you Judg, my Lord, whether without the suffrages of the ancient *Fathers*, or against the sence of the sacred *Scriptures*, or unassisted by the *Maximes* of true *Theology*, I have undertaken what may seem *exotick* to this Age we live in. If I clear myself, that I have opposed none of these, as I am not ambitious of *Victory*, so I despaire not of *Pardon*. However it may succeed, you have an *ACCOUNT*, by detail, as less subject to deceit, of my *Stewardship*. Please you, cast it up, and if you find it *Just*, give your Blessing to him, who prostrates himself at your knees, in quality of,

MY LORD,
Your Lordships most humble
and most obedient servant,

TH O. WHITE.



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The



The First Accompt.

The Introduction, and state of the Question.

Though such be
the beauty of
reason, and such
its sovereignty
over humane
nature, when
rightly disposed, that no force of
authority can be capable to wea-
ken conclusions once demonstra-
ted (for what can *authority* pre-
sume unless *reason* pre-assures us of
its *veracity*? or how can *reason*
give it that testimony having a
demonstration against it?) yet is
it not lawful for me to treat the
question I have now in hand;
without first consulting the senti-
ments of *antiquity*. I am endeav-
oured

Of the middle

tep to the unwise as well as the wise; and see them far more numerous who pin themselves upon *authority*; few being able to sustain the eclat of *discourse*, evidently and rigorously connected. Besides, it well becomes the dignity of the *Church* in which I live, and is requisite for the satisfaction of those *without* her, to make it clear that our forefathers generally do not dissent for me in this controverſie.

This then ſhall be my aime in the following Treatiſe: *Fiſt*, to illuſtrate the nature of *Purgatory* from the ſacred *Scriptures* and monuments of holy *Fathers*; next, immoveably to eſtabliſh it by *Faiſh*, or *Principles* evident in *Nature*; but before all, give me leave to ſumme up and ſtate the whole controverſie, as it is on both ſides aſſerted. For the Church her ſelf hath herein defined nothing more, then *that there is a Purgatory, and that the ſouls there detained are reliev'd by the pray-*

State of Souls.

3

ers and suffrages of the faithful.

The Vulgar modern Divines ^{The Ad-} embrace in a manner generally ^{varies} this position, That the deficiencies ^{expiation} of men are some *mortal*, and puni- ^{of Purgatory.} shable with eternal misery, others *venial*, and expiable by temporary sufferings. Mortal lapses, if repented they absolve from eternal, condemning them notwithstanding to time-limited torments. So that suppose an imperfect Christian departed, whose venial sins no satisfaction at all hath cancelled, whose mortal an imperfect one hath diminished; these Doctors admit him not to the *beatifical vision*, but provide for him a subterraneous *cave*, fill'd with *flames* and horrid *instruments* of torture, which his there confined and imprison'd soul must, till expiated, endure. And these pains they thus far suppose like to those we here experience, that they are inflicted by *extrinsecal Agents*, and *against* the will of the patient, conceiv-

B 2

ing

Of the middle

ing moreover that they take their proportion from the measure and nature of the crimes committed in the body, according to the estimate of *Divine Justice*. Nor can these torments by any industry or force of the soul it self be evaded, though by our prayers, who survive, they may be mitigated, and before the otherwise due and prefixed time determined. The same relief they fancy from the satisfaction or merits of the *Saints*, if by the *Church* to that intent apply'd.

The Authors
Explanation of
the same,

Thus these later Divines; from whom in this discourse, I must for the most part, take leave to dissent. I acknowledg in humane saylings a difference betwixt *mortal* and *venial* nor do I deny an *imperfect* remission of *mortal* impurities. But I place not this imperfection, in that the *Sin* is totally cancelled the pain only remaining, but in the change of an *Absolute* into a *conditional* affection, as it were instead of *I will*, substituting, *I will not*, but Oh that

that I lawfully might. This sinner therefore concludes that an eternal good is to be preferr'd before that which he abandons, and in his life and actions prefers it; but looks notwithstanding back upon it, as amiable with a wishful glance; not unlike the Cowes which bearing the Ark did bellow to their Calves shut up at home. The affection or inclination he had to temporal good is restrain'd, not extinguish'd; of mortal become venial; changed, not destroy'd.

Being therefore by the operation of death, as it were new moulded and minted into a purely *spiritual* substance, he carries inseparably with him the matter of his torment in the like manner as he also doth who takes leave of the body with his affections only *venially* disorder'd. We have no occasion here to employ *infernal* Architects to invent strange *racks* and *dungeons*, since the innate, and intimately inhering strife and fury of the *affections* beat against reason, perform alone

that *execution*; which is therefore proportioned to the *fine*, because springing and resulting from them, nor ever otherwise possibly capable to cease and determine, unless the soul by a new conjunction with the body, become again susceptible of contrary impressions. This in the *resurrection* is performed by a twofold operation of *fire*; one *corporeal*, which aptly disposes the matter of bodies for the ministry of Angels, and the reunion with their spirits; the other *spiritual*, to wit, the judgment of *Christ*, that is, the bodily and mental intuition of him, which transfers the disposition of souls, from the distortion acquired by the commerce of the body, into that state which is the immediate aptitude for *beatifical vision*. In this we conceive to consist the *remission of pains*, or (as the Scripture terms it) *sins*; for the procuring whereof in due time, we acknowledge the efficacy of the prayers of Saints, either
such

State of Souls.

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such as are already glorifi'd, or such as daily press on towards that happiness. These, to my best apprehension, are the summary heads of both opinions. Now to the work it self.

The Second Accompt.

Two Proofs from the sacred Scripture favouring the truth we Advance.

IN the very front whereof I fix two evident testimonies of the sacred Writ. The first from ^{The first} ~~Text from~~ 2 Mach. 12. where the discourse is, that *Judas Machabius* sent money to *Hierusalem* to procure sacrifices for the sins of his Soldiers slain in battel; the holy Writer testifying that he did this act,

B 4

will

Well and religiously, thinking of the resurrection; for unless (saith he) he had hoped they should rise again, it would have seemed superfluous and vain to pray for the dead. For vain the Greek Text hath ἀνωδὸς, foolish or ridiculous. It appears that even then when this book was written, the error of denying the resurrection had insinuated it self amongst the Jews, by the commixtion of Gentiles; so that the Writer was oblig'd to reprove it, by occasion of this signal action of *Machabees*. His argument runs thus; 'I is certain (saith he) that Prayers cannot avail the dead unless there be a resurrection: But as by this illustrious Example of *Machabees* we learn, Prayers do avail them, Therefore there must be a resurrection.

We affirm that from this Text, it is easily convinc'd, that souls before the resurrection are not delivered from their Purgatory-sufferings or State. For if they are,
our

our prayers working that happy effect, it were great benefit and great wisdom to pray for them though there were never to be any resurrection. Either the sacred Writer therefore is mistaken, or they who free such souls before the resurrection. Nor is their conjecture of any moment, who suppose it may be therefore said, *unle's he had hoped they should rise again*, because the denial of the resurrection would have at once destroy'd the believe of the immortality of the soul, at least as to the *Jews*; first, because 'tis known that the *Heathens*, by whose conversation the *Jewish* tenents were corrupted, did many of them admit souls to be *immortal*, notwithstanding they deny'd the *resurrection* of bodies; and secondly, because this explication is too frank and voluntary, engaging a Writer without the least ground, against an opinion, which, whether it had at that time any assertors, is

altogether unknown, and that at the peril of making a frivolous consequence, and the assuming a proposition *in it self* false. Nor doth it advantage them to alledge that the *Sadduces* (against whose Progenitors this disputation may be thought to be levell'd) deny'd *spirits*. The *Stoicks* did the like, yet at the same time they acknowledged the soul's supervivency and transanimation after the decay of the body. Clearly therefore, if souls may be exempted from their suffering before the *resurrection*, this proposition, *It is superfluous and vain to pray for the dead unless there be a resurrection*, is both false, and to no purpose alledged.

The Second Text, 1 Cor. 15. 29. *examined.* Let the *New Instrument* keep time and harmony with the *Old*. Let *S. Paul* be heard preaching to the same effect. 1 Cor. 15. 29. *What shall they do (saith he) who are baptized for the dead, if the dead rise not again? to what end are they baptized for the dead?*
Some

Some understood by baptizing, *affliction* or *mortification* of the body; others a certain ceremony of *washing* themselves for the dead: which way soever you take it, his discourse is the same with that of the Writer of the *Machabees*. Where that Writer affirms, *it were superfluous to pray for the dead*, the Apostle cries out, *what shall we do?* what benefit shall they reap? how will they be dejected seeing themselves depriv'd of the hopes of assisting their friends? What the one calls *vain* or *foolish*, the other phrases, *To what end are they baptized?* what do they mean? what do they aime at? nothing; they are fooles or mad men. It is therefore apparent that pious and wise persons used this custome (whatever it were) of baptizing themselves, whose action and example the Apostle commending it, urgeth as of sufficient authority again the *Corinthians*

Nor n. d. w. further strain the
nerves

nerves of this discourse, it being perfectly the same with the first Text; to wit, that it were folly to be baptiz'd for the dead, if they were not to rise again. No benefit therefore is obtain'd by such Baptisme before the *resurrection*, nor by so doing can the souls till then be released. So that from this argument it appears, that the solution offered to the first was of no consequence; for no man that I know alledges that the Doctor of the Gentiles disputes here against the *Sadduces*, with whom his arguments would not have any force at all. For neither would they regard the Example of those who baptized themselves in behalf of the dead, as being *Pharises*; neither would what the Apostle urgeth of *Christ's* resurrection, or his own predication make any the least impression in them. Let these two Texts therefore remain inviolable, as first not to be resisted without manifest violence, and second-

secondly, as directly pointing at the very knot of the controverſie.

That ſouls once engaged are not capable of that eminent good of being delivered from their pains, before the reſurrección.

The Third Accompt.

Three other Texts, and by occasion of the third, an explication of the ancient practice of the Church in praying for the Saints.

Let us from the ſame Epiſtle to the *Corinthians* 5. 5. adde a positive proof to two negative ones already alledged. I (ſaith the Apoſtle) have already judged to deliver ſuch

The Third Text. 1 Cor. 5.

such a one to Satan, for the destruction of the flesh; that the spirit may be saved in the day of our Lord. He speaks of excommunicating a notorious fornicator, that he might be made penitent, and by repentance saved. But when? In the day of our Lord Jesus Christ. His soul therefore was not to be saved till the last Judgment day. But why not his as well as any others? No soul therefore imperfectly, and as it were compulsively repenting shall be saved till the day of Judgment.

The Fourth
Text, Heb.
10.

Consonant and ally'd to this is that text, Heb. 10. 27. *Sinning voluntarily after knowledge received of the truth; we have now no other host or oblation left for sins, but a certain terrible expectation of judgment, in the interval of it, and rage of fire, when it shall come, which shall consume the adversaries; the Greek text hath it ἰδὲ αὖ μέλλουσιν τὸς ὑπεραστίνους, ready or about to eat those who are partly,*
opp.

opposite; not to consume, but feed upon or gnaw them; that is, to take off the depraved affections of such as dye with an imperfect repentance. He that denies this to be the Apostles meaning, let him side with *Novatus* in rejecting lapsed penitents, or fancy an extrajudicial remission, contrary to the Apostle's design.

In the third place I cite the *1st 2 Tim. 1. 8.* Where the Apostle *Text,* thus prays for *Onisiphorus*, *Our 2 Tim. 1. Lord grant him to find mercy from our Lord in that day.* An *Heresick* may perhaps smile at the allegation of this text to justify prayer for the *dead*, and pretend a great difference between praying for those who are living that they may be saved after their departure, and praying for their salvation who are already departed. But I shall entreat him to reflect more advisedly on the expression. Was it not said, *that he may find mercy in that day*? Is not that day confessed to be the day of judgment?

ment ? Let us consider *Onisiphorus* now dead ; will you affirm that he hath already found that mercy, which the Apostle prays he may find in the day of judgment ? Why do you hesitate ? If now he hath receiv'd it, how shall he then find it ? If he have not yet receiv'd it, the wish of the Apostle is not yet accomplished. It hangs therefore still in suspense, and if so may be reiterated, and if it may be reiterated, then must it be lawful to pray for the *dead*. For Prayer is ever seasonable till the effect be granted ; and consequently prayer for the dead is from hence also clearly proved.

But methinks I see our modern pretenders to *Divinity* full, and longing to be delivered of this objection, That if effectually this be so, we must pray for the Saints also, they being to obtain likewise a great advantage by that day (as in our *Sacred Institutions* may appear) which

Ton. 2. lib.

3. lib. 4.

par. 11. &

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3. p. 15. 16,

27.

which notwithstanding any one may perceive to differ from the common practice of the whole Church. I am not of so weak a stomach as not to digest this morsel. What do you expect I should reply? That *S. Paul* presum'd *Onisiphorus* should not be happy before the last day, whereas himself desired to be immediately dissolved and dismissed to the enjoyments of Christ? I dare not. How then? Shall I say he prayed not that *Onisiphorus* might find mercy, even after his soul was beatify'd? The Text on all sides confess'd forbids me. What then? will our Adversaries say this was not to pray for the blessed? Common sense permits them not. *S. Paul* did it; Antiquity did it.

Let *S. James* be our first witness, in his Liturgy of the Hiero-^{Proofs of} prayer for
Solymitan Church. *Be mindful of the blessed*
 (saith he) *Lord God, of the* ^{from anti-}
spirits and all their bodies ^{ent Litur-}
whom we have commemorated, ^{gies.}
 or

or not commemorated, who were Orthodox, from the just Abel to this present day. Thou grant them there to rest, in the region of the living in thy Kingdome, in the delights of Paradise.

S. Basil's Liturgy. Be mindful also of all who have slept in the hope of a resurrection to life everlasting.

S. Chrysostom's Liturgy. For the memory and remission of their sins who were the founders of this habitation, worthy of eternal memory, and of all who have slept in thy Communion, in the hope of resurrection and life eternal, our Orthodox Fathers and Brethren,

The Liturgy of S. Mark, that is, of Alexandria: Give rest O Lord our God to the souls of our Fathers and Brethren, who have slept in the faith of Christ, mindful of our Ancestors from the beginning of the world: Fathers, Patriarchs, Prophets, Apostles, Martyrs, Confessors, Bishops, Saints and just men, all the souls
of

of those who departed in the faith of Christ. And moreover of those whose memory this day we celebrate, and our holy Father Mark the Evangelist, who taught us the way of salvation. To the souls of all these give rest, our supreme Lord and God, in the holy Tabernacles, in the Kingdom, bestowing on them the good things thou hast promised, &c. And he concludes, To their souls I say grant rest, and admit them to the Kingdom of Heaven.

Lastly, The Romane, or Gregory the Great's Liturgy, from whom it seems at last to have received its full perfection. Remember also, O Lord, thy servants who have gone before us with the sign of faith, and now rest in the sleep of peace. To them, O Lord, and all that rest in Christ, we beseech thee grant a place of ease, and light, and peace. The sense is plain and obvious, that he prays for all who were baptized and departed in the Communion of the Church.

I am not ignorant, that *Liturgies*, from the bare consideration of *antiquity*, have not that force which other writings of the same Authors have, since as they are of publick use, so can we not almost doubt, but somethings in them might, by succeeding prelates of the same Churches, by additions or diminutions be altered, as it were of course. But give me leave withal to observe, that this defect is more then supply'd by their being the publick instruments of Churches, the *Doctrine*, which in so many *Liturgies* is delivered, being justly to be accounted as the constant tenet of all ages, unless so great an authority can from elsewhere be undermined. Let us then argue thus. So many *Patriarchal Churches*, continually in their publick *Liturgies*, beseech God in general terms to give salvation to all the faithful departed, assigning them a place of ease, light

State of Souls.

light, and peace ; and where none are excepted , all are included ; and in our case eminent Saints particularly named, as it were by foresight and obviation to this objection. We cannot therefore doubt but that prayer was anciently offered for the *Blessed*.

But let us consider more particularly. The *Hierosolymitan* Church is by origine the chief, she beginning from the just *Abel*, cannot certainly be supposed to exclude any other; and *Cyril*, the heir of *S. James* in his fifth *Catechesis*, will assure us she did not. Next (saith he) for the *holy Fathers and Bishops departed*, *καὶ πάντων ἀπλῶς*, and of all universally who are dead from amongst us. The Church of *Alexandria* was second to the *Roman*; she pray'd for the *Patriarchs*, *Prophets*, *Apostles*, and *Martyrs*, and by name *S. Mark*. *S. Chrysostome*, or the *Constantinopolitan Church* pray'd

prayed for the *Builders* of the said Church, whether by that appellation intending the Apostle of *Constantinople*, or the *Fabricators* or *endowers* of the *material* Church; however we cannot reasonably doubt, but he esteemed them *Saints* and enjoying God; and himself commends this Liturgy in many of his *Homilies*. The expressions of other Churches, speaking in common, may well, by the determinations of these, be understood literally as they sound, and not with restriction to any particulars; as also *Dionysius Areopagita*, *Clement Romanus*, *Greg. Nazianzene*, &c. in whom those universal expressions are found.

And Fa-
thers.

But because the *Roman* Liturgy seems to speak less clearly than the rest, let us examine her own best interpreters. *S. Ambrose*, *De ob. Valent.* Prayes day and night for him and *Gratian*. He commends the souls of *Theodosius* and his brother to God, and begs
rest

rest for them; all whom notwithstanding he doubts not to be in *Bliss*, in the receptacles of eternal tranquillity, in the Tabernacles of Christ, in the supernal Hierusalem, in the company of Saints, in the Kingdome of our Lord Jesus. S. Hierom in like manner affirms *Paulina* to be gone from hence to her Lord, and to enjoy a sweet rest, for whose sake notwithstanding he commends the giving of almes. S. Gregory himself in his book of *Sacraments*, saith, *We have received, O Lord, the divine mysteries, which as they avail thy Saints to the increase of glory, so we beseech thee they may benefit us for the cure of our infirmities.* The same may be likewise gather'd from the *Arcopagite*, who teaches to pray for those who departed so holily, that he affirms them to be presented to the Priest as to the distributor of their crowns. The same from S. *Chrysostome*, who describes at one and the same time, weeping and almsgiving,

giving, rejoycing and triumphs for the dead; cleerly declaring it to descend from the Apostles Doctrine and command to offer sacrifices for the dead. It was therefore anciently lawful and customary to pray for the *Saints*; nor is it in our dayes less, the Church her self instructing thus to pray, *Receive what we offer to the honour of thy Saints, that to them it may be an increase of glory, to us of safety.* Nor is it infrequent amongst the more pious, when they name a *Saint* or *Martyr*, to adde, *whose glory God increase.*

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The Fourth Accompt.

That (St. Bernard only excepted) all the rest of the Fathers deny'd not to the faithful departed, the Beatifical vision, before the day of Judgment.

FROM what hath been said, a clear light seems to discover it self, though many hands labour to draw a dark curtain before it, to the vindication, shall I say of the Fathers of the Church, or of the Church it self, from a foul imputation laid upon them or her. For I ponder with my self, that if so great a multitude of Saints be supposed to have erred in this one Article;

The importance of clearing Antiquity in this point.

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we

we are almost at a loss how to excuse the Church from the same crime. These calumniators muster up Fathers neither few in number nor those inconsiderable in value, nor of one Nation, nor of one age; and the nature of the Article is such that we may not well exclude it from its concernment in order to piety, or necessity in order to Faith. They affirm (not more unwarily then audaciously) ' That most of the ' Ancient Fathers did promiscuously sequester from the face of ' God, the perfect with the imperfect till the last day of judgment.

I dare not take upon me to justify them in all circumstances, but as to the substance I avow, that (setting *S. Bernard* aside, and *John* the 22. if you please to reckon him amongst the Fathers) not any one of them (for ought may be gather'd out of their writings) spoke even ambiguously in the case. 'Tis true many of
 them

them did deliberately deny the *Saints* to be in *Heaven*, which by inadvertency is become our vulgar phrase to signify *Beatitude*. But S. *Bernard* reflecting on the difference, affirm'd them to be <sup>How S. Bern-
nard came</sup> in *Heaven*, as to their *substance*, to be de-
but not so as to enjoy the *vision* ^{ved therein,} of the Deity. Whence it ap-
pears that he light upon this sin-
gularity, whilst he wholly ap-
ply'd his speculation to the sub-
til reach of the mystical speeches
in the *Apocalypse*, not by the imi-
tation of his predecessors, so
that unawares he let go the
Churches sense, retaining only her
words.

We are to consider in the day ^{Two effects}
of *Judgment* two retributions to ^{of the Day}
be made good to all mankind; of *Judg-*
the degree of *reward* due to their ^{ment.}
merits, and the *place* design'd for
their eternity. Who denies the
first makes it no *Judgment*; for
what kind of *Judgment* is that
which hath no *rewards* or *punish-*
ments attending it, but actually

finds all beforehand done for which it was intended? The latter carries too much evidence to find an opposition, since we are speaking of men, and those who are never so little spiritualiz'd know that to be in *place* suites only with *bodies*. These two things then those holy Fathers maintain, and by their testimonies foreprize our exceptions. When we hear them say that Saints or their souls are detained in certain receptacles or store-houses till the day of Judgment; conceive them to mean that they have not yet received their material places of *Beatitude*, S. Bernard alone to opine that they are indeed already possessed of their proper and material places, but so that the humanity only of *Christ* is represented to them and made their object. For as we term that to be in darkness which is not in the light, and in a manner alwayes explicate privations by in compossible positives;

What the Fathers mean when they affirm'd souls to be kept in certain receptacles till the last Day.

so those Doctors phrased the not being *locally* in Heaven, by the being in other *receptacles*, either accommodating their expressions to the vulgar capacity, though conscious of the *Privation*, or by the force of fancy being themselves beguil'd into that unwary perswasion.

This reflection alone beats *A particular vindication of* back most of the calumnies *most of* darted at those Saints. For *them.* *Irenæus, Justin, Tertullian, Clemens Romanus, Lactantius, Origen, Victorinus, Prudentius, Chrysostom, Theodoret, Athanasius, Oecumenius,* pronounce no more then that the souls are detained out of Heaven, and expect at the last day their remuneration and future glory. Yea, most of them follow those expressions with others, which at least permissively insinuate that they enjoy God as to their souls. So *Irenæus* explicating the complete resurrection to be that of *bodies*. So *Justin* affirming them to

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enjoy

enjoy *Paradice* with the sense of *Intelligence*, that is, those joyes of *Paradice* which pure *Intelligences* are capable of. So *Tertullian* allowing them rest and joy. So *Origen*, declaring them to be as it were in a Schoole or *Auditory*, that they may make judgment of the future, that it may fore-run, and mentally taste the joyes they are awayting, saving moreover that they expect those which can receive no further encrease. So *Victorinus*, confessing them to be in a state of repose, free from pains and flames, where they attend in the last times, a perpetual, that is, not mutable or increasable reward. *Prudentius's* words may well signify *Heaven*, unless the use and acceptation of his Age otherwise determine them. The sentiments of S. S. *Chrysostome* and *Augustine* are elsewhere sufficiently cleared. *Aræthius* saith, they have a certain conjecture, that is, prescience, or pregustration of the future.

Having

Having so great an evidence of the thoughts of most of them, we are not to doubt but that the rest, whose words are somewhat harsher, were yet of the same judgment. S. *Ambrose* speaks ambiguously when he saith that the soul after this life is still in suspense of the future Judgment; but I conceive him to speak indefinitely, not intending that any one in particular remains doubtful, whether she shall be happy or otherwise, but that all are not to be happy, but some happy, some miserable. The place is taken out of the 10. Chapter of his Book, *De bono mortis*, where treating more at large of this Doctrine, he seemes to explain this part of his opinion in this sort. *Therefore whilst the plenitude of time is expected (saith he) the souls waite their just remuneration, some shall have punishment, some glory.* Besides what he had before affirmed of the soul of *Valentinian*, *Gratian*, *Theodosius* and his

Brother gives ample satisfaction concerning his Judgment. To which you may adde if you please, out of his 59. Epistle, *de obitu Acolij*, he sees perpetual light without a Sun, now face to face. And in Com. Ep. ad Philip. Thinking it better to be present with God. And on 1 Cor. Ep. 13. The Saints going out of this world shall behold him as he is.

Theophilact's speech is likewise somewhat difficult, maintaining the Saints to have yet obtained nothing of the celestial promises. But S. Chrysostom's piety (which he adheres to) relieves him, giving us occasion to understand by Celestial those promises which are to be accomplished in Heaven, and which Oecumenius calls the term or period of goods. S. Chrysostom himself declares that the souls unless the body rise again shall remain excluded from the Celestial Beatitude; that is, shall
indeed

indeed have its happiness, but not that which makes or follows its place in Heaven. So that at last it appears to have been not a famous Doctrine of the Fathers of the Church, but an infamous calumny against them, to impose upon them the denial of the sight of God before the universal resurrection. S. Bernard alone neither having nor seeking an Example ventured to assert it; for as to John XXII. since his writings are not extant, we cannot legally pass sentence upon him.

The Fifth Accompt

*The Fifth proof from Scripture
is again urged and two others
add'd.*

*Why the
rewards of
the day of
Judgment
are so much
inculcated.*

First Reason.

Notwithstanding all which, I should think my pains well rewarded, if I could learn the reason, why the holy Doctors with so much earnestness have inculcated to us the rewards and punishments of the last judgment, since they well enough understood that pure souls might have an immediate fruition of God. The first Motive may be that the *Beatifical Vision* is more perfect with the body resum'd, then without it; which *S. Chrysostom* exceedingly favours. Yet I am not convinced by it; first, because nothing of this reason appears amongst

amongst most of them, though the *Thesis* be common to them all; and secondly, because no proof thereof is brought by him, nor by *S. Augustine* himself, though he affirms it certain that the soul of man devested of the body, cannot so behold the incommutable goodness as the Angels do, and the said souls expect the redemption of their bodies, since in his *Retractions* he seems to acknowledg the obscurity of the Consequence. The reason we have given for it in our *Theological Institution* is singular, and by few valued or comprehended.

The next Motive may be, be-^{Second} cause Corporeal goods, which are ^{Reason} first attained by the Resurrection, are more esteemed by the generality of Christians then spiritual, as being better understood by them. But this reason is too disadvantageous to Christianity it self; for it being the designe of it's profession, and task of its Do-
ctors

ctors to take off the minds of men, from terrene goods and place them on celestial, 'tis altogether improper to permit corporeal advantage, to be preach'd and inculcated more vehemently then spiritual; nor doth it stand with those encomiums of Beatitude, *That eyes have not seen, ears not heard, &c. That the passions of this time are not ~~undign~~ dign to the future glory; that there is good measure heaped together, pressed down and overflowing, &c.* Lastly, Because we are taught, that they compared to spiritual pleasures, principally to the *Beatificall Vision*, have the proportion of finite to infinite; so that it little imports the satisfaction and contentment of the person whether he hath then or not.

Third and chief Reason. The third reason then must take place. That therefore the *Retributions* of the last day are so inculcated, because they are universal, whereas the *rewards* which before

before that are given, are particular, and as it were *priviledges*. I shall endeavour to explicate my self. Mankind or humane nature is not integrated by a few wise or extraordinarily religious persons, but by the commonalty and universality of Christians. Them therefore God, and Christ in the predication and propagation of the Gospel, hath respect to. These things then in the bulk and body of Catholick faith are to be promised which concern the generality of Mankind. And truly whether we cast our eyes on the old or new Testament, we shall find our Faith founded and rooted in the resurrection. Let ^{The Resurrection is the basis of} us examine the hopes of *Job*, the threats of *Ecclesiastes*, the ^{all Faith.} menaces or promises of the *Prophets*, the comfort of *Toby*, and instructions given to his Son: Lastly, either the valour of the *Machabees* fighting, or their patient suffering, every

every where we meet with the *Resurrection*. Is the *New* stile different? Do not all the exhortations, parables, promises, denuntiation of *Christ* our Lord sound forth the *Resurrection*? *S. Paul* cries out that all Faith is at an end and frustrated, if you take away, the *Resurrection*. *S. S. Peter, Jude, James* and *John* repeat the same lesson. This is the Theam which both affrighted and allured all the world; this made the proudest necks to bow, and both already hath and shall subjugate all Nations to the obedience and Laws of *Christ*.

*S. Pau's
prayer for
Onesiphorus
explained.*

And now behold us on a sudden revolved, I know not how, to the solution of the difficulty which begat this discourse; for by this clue we readily acquit our selves of all intricacy in the *Apostles* wish of mercy to *Onesiphorus*, not simply in the next world, but expressly in the day of *Judgment*. For though the vertues of the person per-

permitted him to hope no less then that his last breath would waste him to the regions of *Beatitude*, yet he chose rather to express his affection in terms fit to explicate to all the Brethren and Faithful the common condition of retribution, least he might be thought to have entertain'd too good an opinion of *Onesiphorus's* well-doing. And that this was the form of prayer for the dead among the *Jews*, those that are conversant in their rights do testify; and our selves have a manner of speech not much unlike, when challenging our due, we threaten to demand it *at the day of Judgment*, if it be not restored.

And if I mistake not, Christ ^{The Sixt} our Lord gave us the hint, ^{Text Mat.} advising us to agree with our adversary ^{The Seventh} in the way, least he deliver us ^{Text Luke} to the Judge, and the Judge to the ^{12.} Executioner; who shall with rigour exact the debt. You see then that both *Matthew 5. 26.*
& Luke

&c. *Luke* 12. 58. we are taught that we must smart for our offences in the last day of *Judgment*, and then make satisfaction to those we have injured. Which passages if they be urged will convince us, that there is a remission of sins, and that not without fire and torments in the day of judgment. Especially *Catholicks*, who not believing punishment due for every the least breach of neighbourly charity, are compell'd to admit an expiation of such lighter trespasses in the day of Judgment, when the adversary will be together with us, and *Christ* sitting the common Judge, to whom he may deliver us. These two Texts then conclude the same. But what stand I enumerating every particular Text? If the whole face of the *Scripture*, if the universal Assembly of *Saints* and holy *Doctors*, if the belief of all *ages* look upon the day of *Judgment* as the time of general reward, certainly unless we avow that

that the greatest part of Mankind is then admitted to *Beatitude*, the Majesty and utility of that grand day is annihilated, and the ostentation of those great promises rendered inconsiderable in respect of what was conceived of it. From the main stock therefore of Christian Faith springs the certainty of this truth, ' That
' whoever are once in *Purgatory*,
' that is, the greatest portion of
' the faithful can never be possessed of the Kingdome prepared
' by the Father, till they have presented themselves at the supreme
' and august Tribunal, that it may
' be fitly said to them all, what is
' to take effect in the greatest part
' of them.

The

The Sixth Accompt.

The eight and ninth Texts are considered.

The Eighth
Text 1 Cor.

THe next Text which occurs is so special an evidence, that
 3. I cannot omit it without the indignation of the Reader. It is found, 1 Cor. 3. 13, 14. &c. *If any one (saith the Apostle) builds upon this foundation (Christ or his Doctrine planted by the Apostle in their hearts) gold, silver, precious stones, wood, hay, stubble, every mans work shall be manifest, for the day of our Lord will declare it, because it shall be revealed in fire, and the work of every one; of what kind it is, the fire shall try. If any ones work shall abide which he built thereon, he*

he shall receive reward, if any ones work burn, he shall suffer detriment, but himself shall be saved, yet so as by fire. Thus far the Apostle immediately before which he had rebuked them for making comparisons among their preachers, to which also he afterwards returns. From whence some are conjectured that these speeches refer rather to the Doctrine of the Teachers, then works of the Auditors. But the contrary appears; first in that the *Builder* comes after the Apostle hath done his work, whom we may well suppose to have delivered to the faithful the whole and intire Law of Christ, as himself testifies, bidding adieu to the *Asian Churches*, that he had withdrawn nothing, that was profitable from them. Secondly, what kind of tryal can there be of Doctrines *by the day of our Lord*, as the *Latine Translation* hath it, or *that day*, as the *Greek* reads, if the Article be taken.

taken emphatically, or simply
Day, that is diuturnity or length
of time, wherein the builder
may receive reward or detriment?
Thirdly, who shall be saved
by suffering detriment? The
Preacher or Hearer? There is
no work in the Preacher by con-
flagration whereof he may suffer
detriment, and if the Hearer
suffer it, then is he also the
Builder, and not only he, but
whoever destroyes the Temple of
God within himself, him will
God overthrow, that is, severe-
ly punish. But to return. The
Apostle proceeds to enumerate
three sorts of good, that is perfect
works, and as many which abide
not the trial, and adds, that of
which of *these kinds every ones*
works are, it shall be made manifest.
Why? *Because the day of our*
Lord will declare it. How?
By being revealed in fire, a fit
examiner of the several alloys.
After this he goes on, *If any*
ones work remain, he shall receive
reward,

reward, that is, more good shall be added to him. *But if any mans work burn, he shall suffer loss*, that is, he shall be punished; and that which he seemes to have shall be taken from him. But because his foundation is solid, to wit, the lively faith of *Christ* in him; he shall be saved, but as a brand snatch'd flaming, and charred, from the fire.

This is the literal sense of that place, in which it is evident that the discourse runs of *Venial* sins, it being plain that *More* of *venial* ones cannot be built upon *Christ*, since by their very being in our souls they expel from thence life and *Christ*. The next thing we are to reflect on, is, that according to the interpretation we have given, the day of which the Apostle speaks, must be the day of *Judgment*, which appears partly because the Latine Text hath *the day of our Lord*, which shewes there have been

been various lection in the *Greek*, though now all copies agree, but more rationally from the context it self. For if it be explicated thus, *Every ones work* shall be apparent, because the day of tryal will be revealed in fire, a fit instrument of bringing them to the truth, the discourse proceeds fair and smoothly. But if it be brought to this, *Every ones work* shall appear, for *Day*, that is, length of time will clear the truth, because the work shall be reveal'd in fire, and the fire shall try every ones work of what kind it is: the discourse is rendered obscure, interrupted and with unnecessary repetition. Finally can the distribution of rewards and sufferings be more properly refer'd to any other day then the Day of Judgment? Or is salvation at least by fire given in any other?

Though S.
Augustine
sometimes
otherwise
expounds.

I am not ignorant. S. Augustine, and what several times explicates this passage of the tribulations

lations of this world. But if I deceive not my self, from the literal, he falls to the moral sense, a thing not unusual to the Fathers. For if the Text be understood primarily of temporal afflictions, it is too obscure and allegorical; first, to call tribulation, the day of our Lord is an unusual phrase, and though sometimes in the Prophets it may be so taken, yet that is only when the glory and majesty of God, and the declaration of his Justice in revenging wickedness is described. Next, this part of the Text, *because it shall be revealed in fire*, must be understood of the works themselves, and so that which follows. *And of what quality every ones work is, the fire shall try*, becomes a meere tautology: and moreover there begins a new allegory of fire, without any particle determining it. And again what signifies this, *He shall receive reward*? That is properly called the reward which is given in the end

end of the day, or accomplishment of the whole work, not in every part or moment thereof, as particular tribulations are to be accounted. In like manner, *if any ones work burn, he shall suffer damage*, what can it import? That the pleasures which inveigled his affections are now taken away? They were not his workes but the matter upon and about which he did work. Again, *he shall suffer damage*, must signifie, he will be troubled or sorrowful; but that the rather by impotency, to sin a new, and freshly, then to be amended. Lastly, *He shall be saved, yet so as by fire*. Shall regret and sorrow for the loss of things temporal save him? Or the loss it self by means of that sorrow? It must be then understood that this tribulation must correct and reform him, which though sometime it happens, yet not alwayes, or indeed for the most part, which nevertheless is requisite to make the

the truth of the Text apparent. Whosoever having thoroughly contemplated this passage, and finding the interpretations given it by others to be scarce reconcilable with the Letter, whereas ours in every particular wonderfully agrees with it, shall notwithstanding profess himself unsatisfi'd in what we have offered, I shall be much surpriz'd if he ever find conviction from any of the sacred writings.

My last Testimony shall be from S. *Matth.* 12. where Christ ^{The ninth} ~~Text Mat.~~ our Lord declares, that *the sin* 12. *against the holy Ghost shall neither be remitted in this world, nor in the next.* Which S. *Mark*, in like manner expressing, saith, *it shall not be remitted for ever.* Holy Fathers gather from hence, not impertinently, that there is a remission of sins after this life, and some of our *Moderns* make use thereof to confirm the Doctrine of *Purgatory*, as it is vulgarly described. But in truth,

D therein

therein they fail, for whatever venial stains the departed soul had contracted, those they absolutely declare to be by a perfect conversion to God, in the very first instant, cancelled. *Purgatory* therefore according to them doth not remit, but *chastise* sins; and consequently they have no right to alledg this place, since remission of sins there is none according to them. But on the contrary, if the affections to sin remain after death, and in the day of Judgment are rectifi'd, 'tis evident, there must be a remission of sins in the next world. And thus by the whole series of this discourse it is made appear, that no one text of holy writ is or can be urged for *Purgatory*, which by some circumstance or other, does not at the same time prove, that it is no otherwise a part of *Christian* belief, then as we have already explicated.

The

The seventh Accompt.

Some places of Scripture applied by holy Fathers to confirm the same truth.

IT is now time to take the votes of antiquity, and observe whether the suffrages of the holy Fathers are more numerous and propitious to our adversaries or us. And first, let us interrogate those, who by application of holy Writ, rather than by their own proper motion or design, declare this Purgation to be made in the day of Judgment. *S. Basil*, Ch. 15. on *Esay*, calls the baptism of fire that probation which is made in the day of Judgment. *S. Hierome*, upon the third of *Matthew*, saith, *In*

this world we are baptized with the spirit, in the future with fire; the Apostle also giving testimony, that of what sort every ones works are, the fire shall try. Theodoret, Ephrem and Rufinus explicate the prophecy of Malachy, wherein Christ is said to purge the sons of Levi, of the last judgment. S. Augustine, lib. 20. c. 25. de Civit. Dei, conjoynes the place of Esay and Malachy, and applies them both to the same day; and lib. 16. c. 24. de Civ. Dei, he in like manner explicates the passage of the fifteenth of Genesis, of the smoaking furnace, and flashes of fire passing through the midst of the divided carcases to be the fire of the last day, which shall discriminate the carnal persons who are to be saved by fire, from the carnal ones to be damned in fire.

From hence we may thus argue. The Fathers interpret those places of holy Writ which

which speak clearly of the purgation of sins, and that by fire to be meant of the day of Judgment, therefore they teach that the purging of souls from their sins by fire, is performed in that day, and consequently that that is the Purgatory fire. Whoever then confesses and acknowledges the purgation of souls in the day of Judgment by the general conflagration, defends *Purgatory* in the sense of the Holy Fathers, nor can any thing from their Testimonies be alledged for the cessation of, or exemption from *Purgatory* before that day, when they teach that souls are purged by fire.

And hence also are they easily silenc'd, who cry out that such like Testimonies are to be understood of some few remaining alive to the very last hour. For the maintainers of *Purgatory*, waving those passages which speak so in general termes, will find it no small difficulty to make a Father or two speak out for them,

and so the whole extrinsecal authority fit to maintain *Purgatory* will be lost, both the *Scriptures* themselves (as hath been shewn) being averse to that conceit, and absolutely respecting the day of Judgment, and the holy *Fathers* refusing to own it. Besides most of the Patrons of this intermedial fire conceive that all men shall be dead before the day of Judgment, so that the same flames may serve to expiate them without the help of those of the conflagration and Judgment; and whatever is otherwise affirmed by them, clearly is not a consequence of their Doctrine, but an invention to elude the evidence of the Fathers. Let as therefore dispel this mist also with the clear attestation of such of them as speak plainly and positively in the case.

The

The Eighth Accompt.

Testimonies from all Antiquity, maintaining the same truth.

St. Denys of Areopagus shall usher them in, who tells us that those *Psalms* were wont to be sung for the *Dead* which make mention of the *Resurrection*, as also such lessons as contain the promises thereof. And speaking of the secure estate of good men departing, he saith, they perfectly understand that all will go well with them in the life everlasting, through their total resurrection. From whence it is evident that the hope which they generally had for the dead, and which was therefore fit to be expressed

in the Office for the dead, depended on the resurrection for its effect, and this in the very beginnings of Christianity.

Origen is yet more clear in his third Homily on the 36. Psalm. *As I conceive*, saith he, *we must all be brought to that fire* (it went a little before which is prepared for sinners) *though he be a Peter or a Paul, he must come to that fire; but such as they shall hear it said, though you pass through it, the flame shall not burn you. But when such a sinner as my self shall come to the fire as Peter and Paul did, he shall not pass through it as Peter and Paul did.* In the end of the eighth book of his Commentaries on the Epistle to the Romans he saith, *But he, who neglects to be purged by the Word of God and Evangelical Doctrines, is reserv'd for sad and penal purifications, that the flames of Hell may cleanse him, whom the Apostolical Doctrine and Evangelical speeches could not.*
And

And in his thirteenth Divine Homily upon *Jeremy*.; But if any one be saved in the second resurrection, he is a sinner who needs the baptisme of fire, who by burning is purged, that the fire may consume whatever he had of wood, hay, or stubble.

I cannot but foresee that my adversaries will except against *Origen*, because he is thought to have exempted all men from eternal punishments. But their exceptions are unjust. For what do they aime at? Because elsewhere he exceeded the truth, must he be thought never to have defended it? Because in some one thing he departed from others, must he not be heard in those things wherein he agrees with others? If this be so, let him deserve no place or credit in antiquity, and let them likewise be deny'd any use or advantage by him.

But that *Origen* hath in this particular, the rest of the Fathers not only for his applauders but also followers, *S. Ambrose* is a

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sufficient

sufficient witness, who in his comments of the *Psalms* is esteemed to have borrowed this sentence from Origen. Thou hast examined us with fire, Saith David; we shall all therefore be examined with fire, — with fire therefore shall the sons of Levi be purged, with fire Ezekiel, with fire Daniel. Woe be to me if my work burn, and I suffer loss of this my labour. Though our Lord save his servants, we shall indeed be saved through faith, but so as by fire; if we are not consumed, we shall at least be burnt. How some remain in the fire, others passe through it, the Divine Scripture tells us. And on the 118. Psalm. This Baptisme shall be after the consummation of the world, the Angels being sent to segregate the good from the evil, when iniquity shall be burnt up by the furnace of fire, that the just may shine as the Sun in the Kingdom of God. All must be try'd by fire who desire to arrive at Paradise; all must passe through flames,

flames, whether it be John the Evangelist whom our Lord so loved, that he said of him to Peter, if I will have him remain, what is it to thee? follow thou me. Of whose death some have doubted; of his passage through that fire none can doubt; or whether it be Peter who received the keys of the Kingdom of Heaven, he must say we have passed through fire. — He will be examined as Silver, I shall be examined as Lead, till my drofie Lead be consumed, I shall burn. — He alone could not be sensible of, or subject to that fire who is the justice of God, Christ.

Let Tertullian bear Origen company, who in the last Chapter of his Book *de Anima*, explicates that Prison mentioned in the Gospel of some infernal receptacle, and the last quadrant or farthing to be the punishment of every small offence, by the delay of the Resurrection. What can be said more fully to declare that

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no sin whatever can be remitted before the resurrection? The same hath S. *Cyprian* in his 32. Epistle, where speaking of *sinners* (in which number he comprehends all except *Martyrs*) he pronounceth that they are to be amended with a long sufferance of griefs, to be a great while purged with fire, and in the day of Judgment, to expect anxiously the sentence of our Lord.

Lactantius (*Constantine's* Master) shall be next, who in his seventh book of *Institutions*, Chap. 21. saith, *When God shall judge the just, even them shall he examine with fire; whose sins shall exceed in gravity and number, they shall be scorched and singed with the fire, but those whose justice is perfect, and whose virtues thoroughly ripe and mature, shall not at all feel it.*

Let *Hilary* succeed *Lactantius*. On the 118. Psalm. *How* (saith he) *can that Judgment be desirable in which we must encounter with that*
indefe-

State of Souls.

61

indefatigable fire, wherein those severe torments are to be undergone for the expiation of the souls guilt? A sword passed through the soul of blessed Mary that the cogitations of many hearts might be revealed. If then that Virgin, who was able to contain God himself descend to the severity of that Judgment, who dares covet to be judged by God?

St. Basil upon the 9th Chapter of Esay. The Prophet declares that terrene things shall become fuel for that chastising fire, to the advantage and benefit of souls. For he threatens no ruine and total destruction, but rather insinuates a Purgation, according to that of the Apostle, If any ones work burn, he shall suffer damage, but himself be saved, yet so as by fire. But nothing can be more clear then that place where he affirms, the same fire shall both punish the guilty, and illuminate those who are designed for
eternal

eternal joyes. What else is this but that the just and unjust shall experience the same fire, which to the one shall afford comfort, to the other torments?

I shall not think much to joyn *Nyssen* with his Brother, who in this point stands somewhat in need of his brotherly assistance. For he discourses of Purgatory fire, without distinguishing the times of purgation. But whereas some *Hereticks* traduce him for an *Origenist*, they do therein, like themselves, impudently; so great a personage ought not for a few obscure words be suspected of so great a madness. Let his relation to *S. Basil* afford him this sanctuary and protection, that without evident proofs, he be not branded with impiety.

S. Chrysostome, on the first Epistle to *Timothy*, saith, *Onisiphorus* shall have his reward in that terrible and dreadful day when we shall stand in need of much mercy.

Gregory

Gregory Nazianzen, in his Sermon on the Epiphany, speaking of the Novatians, who differed from the Catholicks only in ill custome, tells them, that perhaps, if they retract it not, they shall be baptized with the last Baptisme, which he affirms to be more sharp and lasting, and to feed upon the matter as upon hay, consuming all the levity of wickedness. Not is Nicetus to be heard, who interprets this passage of Hell, which is only punishment, and not Purgation. As in like manner Oecumenius must excuse us who fancies the same in S. Basil, that he may draw him to countenance a certain singular opinion of S. Chrysostome.

S. Hierome, T. 3. upon Amos; The fire of the day of Judgment first devours the Abyſſe, that is, all kind of sins, wood, hay, stubble; and afterwards eats also the part, that is, reaches the Saints, who are reputed the part and propriety of our Lord.

S. Augustine, on the sixth Psalm;

Psalm: All that have not the foundation, which is Christ, are condemned in the day of Judgment; but they are amended, that is, purged, who build wood, hay, stubble upon this foundation. Again in the 16th Book de Civit. Dei, cap. 24 already cited, speaking of the furnace and fire passing through the divisions spoken of in the 15th of Genesis, he saith, At the setting of the Sun, that is, now at the very end, the day of Judgment is signifi'd by that fire which divides betwixt the carnal people, who are by fire to be saved, and the carnal ones in fire to be damned. And elsewhere in the Psalms, and his Sermons, de Tempore, he repeats the same explication. And that you may see he speaks not of those only who are just then to dye, on the sixth Psalm above cited, he immediately addes; Make me such a one, O Lord, as that I may not need the fire to mend me; or the correcting fire.

And

And that you may further perceive he was herein constant to himself, *Lib. 20. de Civit. Dei, cap. 25.* From what we have alledged, saith he, it seemes evidently to appear, that in that Judgment there will be certain purging punishments for some. And whereas *lib. 21. c. 26.* he seemes to doubt, whether such fire as consumes venial sins, may not be admitted betwixt the day of Death and the day of Judgment; that interrenches not upon the certitude of what he had already established, but rather begins a new Question, especially since he explicates himself, not of material fire, but of the fire of tribulation. His intentions may perhaps be more illustrated, if we adde the negative place, *De Civit. Dei, l. 2. c. 24.* As, saith he, in the resurrection of the dead, there will not want those, who, after the pains which the spirits of the dead suffer, shall find mercy, that they be not precipitated into eternal

eternal For it would not have been with truth affirmed, that they should not be forgiven neither in this world nor the next, unless there were some, who, though they found it not here, should notwithstanding obtain remission hereafter. And in the fifth Chapter of the sixth book against Julian; If no sin, saith he, were to be remitted in that last Judgment, I suppose our Lord would not have said of a certain sin, that it should neither be remitted in this world, nor the next. Finally, Confess. l. 9. c. 3. Grant him [Verecundus] in the resurrection of the just, a recompensation for the good Offices he did us, since thou hast already made him one of thy faithful. Nor is his 80th Epistle to Hesychius to be omitted; In what condition every mans last day finds him, in the same shall worlds last day overtake him, for such as in that day he departs, such in the last day shall he be judged. What can more thoroughly discredit all pretence

pretence of intermedial change? *Ruffinus*, if he be the Author of that work on the Psalms which is ascribed to him, is to be explicated conformably, when he saith, *By anger may be understood the trial by purging fire, in which they shall be chastised, who now build things unprofitable upon Christ their foundation; as meaning by that purging fire, the fire of the last day of Judgment, and so he confirms our opinion.*

To him we will joyn *Eucherius Lugdunensis*, if the Homilies, which carry the name of *Ensebins Emiffenus*, be his. They who have committed things worthy of temporal punishment (saith he) to whom belongs that speech of our Lord, that they shall not go free till they have paid the last farthing, shall pass through a fiery River (according to that of the Prophet, a swift River ran before him) through horrid gulfs of flaming metal. And a good while after; The just shall pass through them,

them, as through pleasant and refreshing baths, the flames loosing their propriety, and their untouched bodies shall be honour'd by the very Instruments of pain, because they were not burthened with sin.

The description of the just passing through those flames with their bodies untouched, and the fiery River running before the face of Christ, give us sufficient light that the day of Judgment is here spoken of. Nor need it any way trouble us, that he saith, the slowness in passing through shall be proportionable to the matter of sin; for there may well in the compass of one day be diversity of torments, and of their duration; besides, delay may, not improperly, signifie difficulty in passing.

The

The Ninth Accompt.

That the Proofs of the opposite opinion are Modern, and betray their Novelty.

NOR hath the hasty progress of this vulgar periwation, concerning the cessation of punishments before the day of Judgment, altogether Eclipsed the contrary. For *Venerable Bede* himself doth not admit to *Heaven* those whom he supposeth to be freed; and *Alcuinus* is positively against it. Both *S. Anselme* and *S. Thomas* joyntly confess, that the purging and saving fire mentioned by the Apostle, may be understood of the fire of conflagration. And the most eminent among our *Modernes* confess this to have been

* By M.
Whelock.
1644.

been the sence of *antiquity*; nor do themselves much labour to oppose or discredit it. But nothing can be more clear then the *Saxon Homilies* (lately set forth in the * Annotations upon *Bede*) which having been purposely compiled that they might be read throughout all the Churches in *England*, evidently declare the sence of the *English Church*, till the beginning of the *Schools*. What shall I say of *S. Gregory*, who first brought into the Church the contrary opinion, from certain stories and relations of pious, but timorous persons? Not one word can be found in him of admitting those, who were so pretended to be freed, to the *Beatifical Vision*; but one, who had been excommunicated, is reported to have received the Communion, others to have quitted their painful prisons. And here it may well be noted, that our Modernists, who admit the fire spoken of by *S. Paul* to be the fire of the
last

last day cannot from that Text (though none more clearly assert *Purgatory*) draw the least advantage to the confirmation of theirs, but on the contrary meer confusion and darkness.

And now let us cast up the total summe of this discourse, which consists of these three constant asseverations of the holy Fathers, first, that some souls *already* enjoy God; secondly, that none are yet *locally* in heaven (since to be *in place* requires a *body*) thirdly, that all the faithful *expect* the day of Judgment, that they may receive the *reward* of what they acted in their life-time, wherein all their works are to be try'd by *fire*, and those who were not perfectly holy, to be *purged* and suffer *detrimment*. From whence we may with the same constancy pronounce, that since those who dye in sin (provided their foundation be on *Christ*) are in the last day to suffer purging flames, there can be no other material ones after
this

this life, but they. For if you subtract those testimonies of the *Fathers*, which either expressly speak of the day of Judgment, or in such general terms, that it is evident they ought to be applyed to it, by consent, and in compliance with the rest, you must from them expect no authority at all for the establishing of *Purgatory*.

Nothing
can be a
part of our
Beliefe but
what is
handed
down to us
by un-
interrupted
tradition
from the
Apostles.

To which we may adde, since all Christian belief or credulity is finally resolved into, and totally depends on *Christ* and his *Apostles* Doctrine, if any *Tenet*, concerning a subject not otherwise then by revelation discoverable, appear not to have been, by un-interrupted succession, from them derived unto us, it is most evident, that originally it was new, and in respect of *Catholick* Faith, can never cease to be new; and consequently may at all times be segregated from it, and can never lay claim to *antiquity*, since the contrary was,
and

and ever will be more ancient. But nothing is more apparent then that abstracting from *Revelation*, there remains no one ground in *Christian* practise or Faith, whereon to establish real flames, or fire interceding betwixt the hour of *Death*, and day of *Judgment*. If therefore that persuasion can be known to have been introduced after the Apostles dayes, it is and ever will be new, and inferiour to the other, which teaches that in the last day alone, those material flames are to act upon us.

But that this conceit was of a *Protestant* later date then the Apostles, ^{the Adver-} *S. Augustine to Dulcitius, quest.* ^{series opi-} *1. will assure us. 'Tis not incre-* ^{nion came} *dible also, saith he, that some such* ^{not so in} *thing may be after this life, and* ^{that man-} *whether it may be so or Not, may be examined, and either be discovered or continue hidden; to wit, that some of the faithful are, by a certain Purgatory fire, so much sooner or later saved, by how much*

more or less they set their affections upon transitory goods. Perceive you not that the Purgatory flames we are now discoursing of, and their nature were such as in S. *Augustines* time had not yet been search'd into, and the search such, as perhaps might admit of a discovery, perhaps not?

After S. *Augustine*, let S. *Gregory* himself be heard, a person beyond exception, and the Father of the opinion it self. In the fourth Chapter of his *Dialogues*, he brings in *Peter* demanding, why in those latter dayes so many things come to light concerning the condition of souls, which were before unknown? and this question is started immediately after the story of *Paschasius*, freed from the Bathes; and his answer acknowledges and confirms the truth of the demand.

lib. 4. c. 23. Venerable *Bede* shall be our third witness, whose history imbued our Country with that opinion. He sufficiently declares that

that *England* embraced it upon the credit of a miracle wrought on a certain soldier, whose chains fell off, when *Masse* was laid for him, as supposed dead. We may therefore conclude that this opinion is to be accounted new, and no wayes comparable to the Doctrine of purgation of souls in the day of Judgment, which extends it self to all *Christian* times and regions.

Lastly, the Councel of *Florence* it self shall give us Testimony! For as in other Articles then debated betwixt the *Greeks* and *Latines*, the devision being made indifferent to either side, it remains confessedly safe and lawful for *Catholicks* to hold which they shall see good; so in this which was likewise discussed, because (the *Latines* having first propounded it, and the *Greeks* abstractedly explicated theirs) the Canon was at last framed abstractedly, the *Greeks* were permitted to retain their own, which in a

book, treating particularly of this subject, they thus declare. *We from our Teachers have not received the Doctrine of Purgatory fire, and punishment by temporary and ceasing flames, nor do we know that the Eastern Church hath any such perswasion.* Which gave occasion to *Fisher*, that learned and holy Bishop of *Rochester*, to think they deny'd *Purgatory*, whereas they deny'd it only in the sense of the *Schoolmen*.

And now looking back upon what hath been deduced, a kind of unexpected miracle presents it self, to wit, That so many, and so familiar expressions of the Saints, hitherto lying open and subject to censure, and esteemed, as it were criminal, should on a sudden put on a new face, and come forth adorn'd with truth and candor. These three Propositions I chiefly mention, *That the Saints may lawfully be pray'd for; that they are yet detained in the*

the Entry, or Porch, or Avenues of Heaven: That they are all to pass through the fire of the last Judgment, whereby themselves shall be approved, others suffer detriment, and finally be saved, yet so as by fire. All which from our grounds are convinc'd of manifest truth, and with a grateful return give no less Testimony to our Doctrine, placing it under the protection of Christian discipline and defence, and with their impenetrable files, securing it from all hostile attacks.

The Tenth Accompt.

*The first exception against the
opposite Tenet: From pure
Revenge.*

HAVING thus from the Ora-
cles of Holy Scripture and
Fathers laid the foundation of our
Doctrine, we ought no longer
to delay the *Superstructure*: But
be at length permitted to have re-
course to *Reason*, which presup-
poses the basis of *Faith*; and
that she may have less of disguise,
let us by our first exception in part
devest her thereof. Those against
whom we are at present armed,
maintain that all *venial* affections
whatsoever, which at the hour
of death possesse the soul, are
by contrition, in the very first mo-
ment

*The Ad-
versaries
suppose all
venial sins
to be re-
mitted in
the instant
of dissolu-
tion by an
all of Gen-
eration.*

ment of its dissolution, cancelled and erased; yet that the soul herself is precipitated notwithstanding into *Torments* for her past offences. We on the other side, ^{The Author explains} That parting from the bodie, she continues in, and still pursues the same affections which in this life she had contracted, and that those very self-same affections become her torment till the last day of *Judgment*, when she is again enabled to retract them. Our first exception then against our Adversaries, is, that there can be no such *pains*, as they suppose, which thus we prove.

If there be any such, they must ^{as the Author} be purely *vindicative*; But it be- ^{punishment} comes not God to inflict torments ^{which re-} upon departed souls, through the ^{mains must} sole Motive of *Revenge*, There- ^{be inflicted} fore there are no such torments in ^{purely out} *Purgatory* as they fancy, due for ^{of revenge} the past offences of holy souls, ^{for past of-} The proof of the *Major* propo- ^{fences.} sition is obvious, being our Adversaries own concession; for
E 4. they

they expect neither merit nor other advantage accruing, either to the souls themselves, or any other either single person, or community from these pains, but purely a satisfaction to the Divine Justice; which that it can have any other notion then of *Revenge* they go not about to shew. According therefore to their opinion (as far as I am able to apprehend it) these *pains*, are purely *Vindicative*.

Of Publick Revenge. I come then to the proof of the *Minor*, and observe that *Revenge* is twofold, *publick* and *private*. In the *publick*, I observe the Magistrate to aim at the cutting off from the Common-wealth an evil member, disturbing the general peace thereof, whether it be by such chastisements as are apt to correct the sufferer, or by Death or Banishment, which exterminate his person; with this farther design, to prevent future evils in the Common-wealth, by deterring others, prone to the like

State of Souls.

like excesses, by the sense of their suffering. From both these considerations a Judge may fairly challenge all honest mens thanks for the penalties he inflicts.

I am not ignorant, that there is also a third ground of inflicting punishment, to wit, the satisfaction or comfort of him who received the injury, which seems chiefly to have had its place in the law of *Retaliation*. But here it cannot well pretend to be admitted, since neither God can suffer evil, nor even man (if I mistake not my selfe) when fully master of Reason, demand his injurers chastisement meerly upon that account. For a rational man proposes some good to himself in every action; but anothers mischief cannot be his good, unless accidentally it chance to have some good annexed to it. Indeed in a passionate man, 'tis evident that the allay of his anger is such a good, and so to him, from anothers evil springs his good, but

E 5

how

how a wise man, who regulates and governes his anger by reason can esteeme his own condition better precisely because anothers is become worse, I cannot understand. For the evil of another not being, in it self good, but on the contrary, against the nature of *charity*, and so, considered *in it self*, bad even to him who was injur'd, it cannot be coveted, but through some accidentally conjoynd good.

*An objection
on answer-
ed.*

It may be answered, that the equality and just proportion in the Commonwealth requires this amends. But it is soone repli'd, that whatsoever is so challeng'd proceeds from *Commulative*, not *Vindicative* justice; as when for a hurt or wound, a pecuniary mulct is leavy'd, the expenses of Chirurgery, loss of time and profit, perhaps the grief and the like, are considered. In diminution of reputation, such submission is made, before the same or equivalent witnesses, as
may

may restore the person injur'd to the same esteeme and integrity he had before the affront. These are the intercourses and commerce of *Commutative* justice, nor do thy otherwise, then materially imploy the *Revengeful* part of it.

If we look into *particular* Re-
venges, their chiefe aime is, that *Of priums*
their grief, that is passion and *revenge*
irrational appetite may be satisfi'd, in the rest they differ not from the *Publick*; and this very difference renders them odious and impracticable to a wise man. I see no fruits of *Revenge*, besides those we have explicated, which may beget or nourish a desire thereof. For cleerly, other harmes, in themselves, as opposite to *Charity*, are to be abhorred, unless they be corrected with some peculiar good to ourselves. But our good is, either *present*, or *future*, in the prevention of evil; *Restitution* cures our present, *cantion* our future; for these

these two reasons then alone may the damage of others be justifiably sought.

The wisdom of God cannot permit him to inflict such pains as neither a-will the sufferer or any other.

To returne now to the limits from whence this discourse hath strayed. It being the practise of all Theology to transfer and apply the notion of *wisdom* to the Divine attributes; and wisdom not permitting *punishments* to be inflicted, where nei her *restitution* nor *Caution* are concerned, neither of which utilities can take place in these of *Purgatory*, as by them they are described; it remains apparent, that God never decreed such *punishments*; for they would violate the Lawes of *wisdom*, since neither the soules themselves can thereby be amended, as having already cast off their ill affections, nor their sufferings avails others by way of caution, being neither authenticated by *Faith*, by *Reason*, nor the apprehension of our *senses*, deeply imprinting the stroaks of their objects. They must serve

serve therefore only for *pure revenge*, that is, for asswaging passion, from which God is absolutely free.

You will perhaps say, that God, as he is stiled *goodness* it self, so ^{Another} ~~no~~ ^{no} less necessarily is he to be ac- ^{from Gods} counted *Justice* it self. But ^{attribute} Justice requires, that as no good ^{of Justice} without remuneration, so no evil should go without punishment. It is therefore necessary, since both sides agree, that a soul otherwise just, carries with it some evils unpunish'd out of this world, that there should be time and place elsewhere appointed for its chastisement. Since then this reason alone is sufficient to evince a necessity of pains, they prudently may and ought, though upon the onely score of *Revenge* to be inflicted. To which I answer, ^{answered} denying this proposition assumed in the argument to be universally true, That there is no good without remuneration, no evil without punishment, for
nei-

neither the highest *Charity* which is in the *Blessed*, nor the highest *malice* which is in the *damned* have their proportionable compensations; there being in the next world neither capacity to merit or demerit. Whence it is evident, that axiome takes place only in this life, the reward of which we expect in the future; and we grant, that the sins, which escape in this, are to be expiated in the other world, but by such punishments as naturally spring from the sins themselves, as delay of *Beatitude* till the day of Judgement, and the dissention and intestine warre of *Appetites*, which in our *Theological Institutions* are declared.

And it is to be noted, that this *Vindicative Justice* is not a thing simply and of it selfe desirable, but in particular cases; and upon supposition of some precedent evill, and consequently that it is not such as is illimited, nor such whose object hath no end

end or bound, as those things which are expetible *for themselves*, but is terminated by some other virtue and therefore hath the object of that virtue for its extrinsecal end. It must therefore be subordinate to *goodness* or *charity*, and is no farther or otherwise to be exercised then as it conduceth to the good of the person on whom it falls, or some other. Its limits consequently are to be fetch from the rules we have above layd down, of *Restitution* and *Cautiō*. Tis not therefore a sufficient motive of punishing, to *satisfie* justice; but its direction must be taken from a subalterne power, and in the first place care must be had, that *goodness* may remaine intire, and unless respect of good *All punishments* prescribe the *punishment*, that is, *which have no respect to some good, are* unlesse the punishment be profitable, it becomes an exercise of *cruelty* not of *justice*.

The evidence hereof puts our *adversaries* to cast about for another means to enervate our argument *effects of cruelty not justice.*

A third objection. They represent God injured by our sins; we have robbed him of an *Extrinsical* good, his *Honour*; we must therefore make just amends, and since no *restitution* can be made out of our other goods, which are all his, we must lye by it, our *carcasses* must pay for it. Thus our angry opponents. We must stop their career, and first, question that proposition which affirms God hath suffered injury by us. For how? did he suffer it willingly or against his will? If against his will, he was not omnipotent, who had a desire to hinder it, but could not. If willingly, it was no injury. Besides the Philosopher denies *justice* to have place betwixt God and Men, betwixt Master and Servant; but where no *justice* is, there can be no *injustice*. But of this more in our *Theological Institutions*.

Answer.

Let us consider the other part of the charge. We have deprived God of some measure of extrinsical good or honour due to him. Let us, I say, examine attentively

* Tom. 1. Let us consider the other part
 Ub. 1. l. 11. 5 of the charge. We have deprived
 God of some measure of extrin-
 sical good or honour due to him.
 Let us, I say, examine attentive-
 ly

ly what this means. Doth our ^{The dimi-}adversary really think God en-^{nution of}joyes not now so much honour ^{Gods hon-}as he would have done if *Peter* ^{our, what}had not sinned? Or only that ^{it signifies}from *Peter* himself he receives not so much, though perhaps otherwise, or by some other means, he had as much, or more? If the latter, I cannot perceive any diminution on Gods part, since he hath thereby as much or more honour, then if *Peter* had not sinned. For the honour of God consists in this, that his work, that is, the universal fabrick, receive its ultimate perfection: So that, if that become more improv'd by occasion of *Peters* sin, then otherwise it had been, more honour redounds to God from *Peters* sinning, then from his wel-doing, and this from *Peter* himselfe. But if the universe, by this sin of *Peter*, be supposed to become lesse perfect, it cannot be understood that God should do better in permitting then.

then impeding his *san*, the lawes of wisdom absolutely obliging him thereto.

But if the intent of the proposition be, that *Peter*, not *simply*, but as much only as in him lay, did derogate from the Divine *honour*, then is there no necessity of *restitution*, where, though there wanted not *will*, yet it took no effect. You will urge, that though in truth and rigour, *Peter* took away no honour from God, yet did he not effectually pay that honour to God which was due, and consequently, by reserving it to himself, did in some fort deprive him of it. I answer, that properly speaking, a sinner hath no other obligation then to live well, and that, because an evil life of its own nature, leads him to eternal misery; other expressions are *metaphorical*. But to continue the metaphor however, if it were true that the defect of Gods honour occasioned by *Peter*, were supply'd and repayr'd

The true
ground of
well doing.

payr'd by some other, the argument would carry some shadow of strength. But now that God from *Peter* himself, either by exemplar punishments in this world, or such as spring from the sin it self in the next, or by drawing *Peter*, by means of the said sin, to do for him greater things, hath made himself amends, it can no wayes be thought that *Peter* is still tyed to restitution of Gods honour, or that God was injur'd by him, or can inflict any punishment on him, upon the account of loss of honour. It is therefore concluded to be unworthily and against all *Theological* evidence imposed on God, that he inflicts, or can by his *wisdom* and *goodness* be permitted to inflict pains purely *vindicative*, that is, such as our adversaries assert in their *Purgatory*.

The

The Eleventh Accompt.

Two other exceptions, from the supposition of these pains to be involuntary and corporeal.

*Of Pain
and Pu-
nishment,
and Ter-
ment.*

Our next consideration must be, whether pure *spirits* are truly capable of such *pains*, as they stand committed to *Purgatory* there to undergo. For if they really be found incapable thereof, all this intermedial *fire* vanishes instantly into *smoke*. Let us therefore examine what *pains* signifies to us here immer'd in our *bodies*, and we shall presently discover that the notion of *punishment* differs herein from that of *pain* or *torment*, that it does not necessa-

necessarily include *griefe*, as *pain* and *torment* do. For we properly enough, account it *punishment*, if any one for his offence be taken away by the hand of Justice, though *sleeping* or *insensible* of pain: But properly *pain*, at least according to the *Latine* acceptation of the word, imports some *dolorous* punishment inflicted on us against our wills, in which *torment* agrees with it, though it differ from both in regard of *desert*, or the hand of the inflicter. For whatsoever *griefe* befalls us against our wills, though it proceed not from our merit, or the infliction of another, but from nature or accident, is still a *torment*.

These are the native and genuine differences of the words, though they are oft by negligence confounded, as in this occasion we may perceive. For the nature of that *pain* which here we search after hath no respect to *desert*, but consists of these two notions, that

it

it is *dolorous*, and inflicted from an *external* Agent, on a repugning and *unwilling* sufferer. And from *torment* it either differs not at all, or only in this, that it requires an *extrinsecal* Agent, whereas *torment* may take its rise from *within* us. Contemplating then this sort of pains, we find that by how much weaker and more obnoxious to griefe the minds of those that suffer them are, the higher and more vehement they become. Not only History, but our own memory assures us, that some have expired in the defence of secrets committed to them, without consenting to reveal them; others endured the *Gout*, the *Stone*, the twisting of the guts, without a sigh. And Philosophy teaches us, that *grief* is heighten'd by thinking on it; the sharpest torments, if there be constancy and manliness enough to employ the spirits upon other objects, either vanishing or decreasing. So that
 pain,

pain, that is, such an action as is *No extrin-*
 apt to produce *griefe* in us, no o-*scal A-*
 therwise obtains that effect, then *gent can*
 by our unableness to busy and di-*annoy us,*
 vert the spirits elsewhere. From *but by our*
 body.

the body then, and the course of
 its spirits, it is that an extrinsecal
 Agent gets power to annoy us.
 So that deliver but the soul from
 the body, and you have secur'd it
 from outward passion; and conse-
 quently the spirits of the departed,
 which are to be purged, are clearly
 exempt from all such pain as may
 be caused by any outward A-
 gent.

Again let us inform our selves
 even of these very men, who are
 the maintainers of this opinion,
 whether the *Will* can, by any vio-
 lence be *drawn* to consent? they
 perfectly disclaim it, firmly build-
 ing upon this fair ground, that,
 since the will of its own nature;
 is a will, or spontaneous inclina-
 tion, no act thereof can be but
 voluntary. We subsume; But *Every act*
 in pure spirits *griefe* or pain is an *of will must*
needs be
voluntary.
 act

act of the *will*, therefore all the *suffering* of abstract'd spirits is *voluntary*, and consequently not from *without*, seizing upon them *against* their wills, as they use to imagine.

Again, the *pain* of souls that are purged, is either *rational*, and flowing from the understanding, by connexion of discourse, corresponding to our syllogistical inferences; or a pure *affection* of the Will, by some other means instilled. If the *first*, it is genuine, and the same which we assert, there being a plenary knowledge in a separated soul, and its nature requiring, that it's motion follow the understanding. If you maintain the *second*; first, you defend an *impossibility*, because the *Will* clearly includes the *understanding*, and *volition*, or an act of *Will*, an act of *understanding*, either formally, or at least by consequence. *Secondly*, the entity of the soul being one, that is including in her self both the said powers,

ers, it is manifest there cannot be in the soul an act of the *will*, without a preceding act of the *understanding*, into which it is, as it were ingrafted, and without which it cannot be understood. We have therefore evidently proved, that *pains*, extrinsically inflicted, and not as it were, spontaneously springing from within, cannot reach spirits, devested of their bodies.

Our third exception against them is, that they affirm these purging pains to be inflicted by *fire*, and *corporeal* instruments, which is a fiction vain and altogether impossible. For all corporeal action requiring space, can by no means be exercised on an indivisible subject. Again, the quality of a *Body* extends not itself beyond its own subject, whence no corporeal action is performed without a sallying forth of parts, which touch and insinuate themselves into some other body, which how it can be in re-

F

lation

No, not
Instrumentally.

lation to spiritual substances, is above humane capacity. Further, the action of *bodies* is performed by *division*; and involves *Rarefaction* and *Condensation*, from which the very Patrons of the opinion we reject exempt and discharge pure spirits. Nor is it any thing to the purpose, to cry out that the *corporeal* action which they require is only *instrumental*; for all that endeavour to speak intelligibly, make that to be the *instrumental* action, which is the *principal* action of the *instrument* abstracted from the principal *Agent*, which being directed by the principal Agent, or by the admixture of its action, changed, acts otherwise then naturally it would have done. So that there being no *principal* action of *bodies* upon *spirits*, neither can there be any *instrumental* one.

How man is
notwith-
standing
subject
therein.

Nor need we fear least they urge a *purity* of the soul immured in the body. For *Man* being truly one *Entity*, the soul can-

cannot in this life, be actually divided from the body; for so man would become two *Entities*, or *Hypostases*. And if *Man* be but one Entity, he must be an Entity *actually* corporeal, and *virtually* only spiritual; so that there is no inconvenience in its being changed by a corporeal Agent. And because the subject in which the change is wrought is *virtually* spiritual, it may be altered, as such, by the said change, because the whole is yet *actually* corporeal. When *Man* therefore shall be resolved into *Soul* and *Carcase*, both parts shall be found such, as *virtually* they were in the pre-existing *Man*, after, and by the said immutation. Thus whilst the soul inhabits the body, its immutation from corporeal Agents, is not a change wrought by a body on a substance *actually* spiritual, but *actually* corporeal, and *virtually* only spiritual; in which there is not the least shadow of inconvenience.

But those who put the soul, whilst it is in the body, to be actually distinct from it, both render it an *Assisting Form*, and are altogether at a loss, to explicate how it is by the body changed.

The Twelfth Accompr.

Four other Exceptions, from these Pains being to no purpose, unproportioned to the sins, of an indivisible duration, and endless.

IT is now time we should ask our Adversaries, to what end, or for what good, they suppose God should inflict such torments on these souls as neither avail them, nor are visible to us? Nay such as can have no effect upon them,

them, since it is evident by the loss of the things that were dear to them, by the *delay* of their *rewards*, by the *repentance* of their past *deviations*, they really and naturally suffer whatsoever by the *Metaphors* of *fire*, *gnawing* of *teeth*, *worm* of *Conscience*, and *darkness* useth to be explicated to us; or to speak more properly, being in its self inexplicable, is insinuated to us by the severest punishments we are acquainted with, that so raising our thoughts above them, we may endeavour to discover things more sublime and subtile. For that darkness is a faint expression of the *privation* of the *Beatifical Vision*, it is superfluous to observe. That *fire* and *burning* describe *Love* and *Grief*, Poets and Chirurgeons can tell us; the one observing *inflammation* to be the companion of pain, the other calling *Love* a consuming *flame* and devouring *fire*. The *worm* of *Conscience*, and *gnawing* of *teeth* aptly betoken *repentance*, since

That fire is taken Metaphorically as well as Darknes, gnawing of teeth, worm of Conscience, &c.

we find in our selves that *collision* of our teeth, when we are ashamed and confounded at the foulness of some unhandson action; and the gnawing *worm of the conscience*, by the very phrase, represents the *dictates* and *instinct* of *natural* piety. It being then apparent, from what hath been said

• Peripat. in our *Philosophy*, that all this, from
Institutions the very nature of the thing, must
 Book 5. needs be verify'd in the souls that
 Lessons 3. are purged, why presume we that
 & 4. fire alone is to be taken truly and

literally, all the rest *Metaphorically*? And what can less be excus'd, why should God, since all this may be perform'd conformably to the order and government of *Nature* her self, superadd to natural causes other improper, unnecessary and disproportion'd ones?

That souls
 in Purgatory
 would endure
 all their Torments
 with extreme
 pleasure.

From whence a sudden and unexpected truth breaks forth,
 That all these pains are purely pleasures. For the souls to be purged, being on the one side, truly

truly in *Charity*, and extremely thirsting after eternal *Good*, which they are certain to attain; and on the other side, clearly understanding that corporeal punishments are the only means to capacitate and adopt them to the fruition of that *Beatitude*, it is evident, They look upon these *pains*, as a man of invincible courage, highly inflam'd, and passionately enamoured of some achievement, would upon his adventurous actions or sufferings in the pursuit; wherein reason and experience tells us, he would feele unspeakable *pleasure*.

Our fifth charge takes its rise from a principle in *Logick*, though (if I well remember) deduced by the *Philosopher* in the fifth book of his *Physicks*. He admonishes us, that some things there are which will by no means suffer themselves to be compared each to other; to wit, such things as are rank'd under divers kinds, or predicaments. For it is madness to say,

a Horse runs as much as a Swan is white: or, Rome is as far distance from London as an Elephant is great. These are the comparisons of fools. But I beseech you, can any corporeal thing so differ from another corporeal, as it doth from a spiritual? if then this be impossible, what rule of proportion can we invent betwixt burning and willing, that is, sinning? And yet upon this comparison stands all the fabrick of their Doctrine; for, take away the proportion betwixt the action of fire upon the soul, and it's assent to sin, and it is impossible that pains should be assigned to and compensate sins, and such a duration in flames correspond to so much heynousness in the offence. But on the contrary, if voluntary griefs be understood to be the punishment of sin, they being the very effects thereof, they must also of necessity keep exactest proportion with it, the sins themselves measuring out their own punishment.

From

There can
be no pro-
portion be-
twixt sin
and fire.

From the same root shoots forth another objection; that, in *spiritual* acts, whether they concern *Beatitude* or *Misery*, there is no proportion to *Time*, so as to make the pain which lasts longer to be greater, or that which ends sooner, less. These are the proprieties of things *corporeal*, whereas among *spiritual* substances, the whole difference of their *duration* consists in the necessity of their being or *inexisting*. For as, because spirits have no dimensions, their substances cannot be compared to any quantitative bulk; as this Angel to a *Perch*, that to an *Acres*, the third to a *mile*, but the very lowest of them is more noble and eminent than the whole mass of *Quantity*; so every act of a pure *Spirit*, reflected on it self, being of its own nature, out of the reach of *time*, is not subject thereto, but greater than the whole extension of time, as being to be estimated by the necessity of its *inexistence*.

not by the *succession* of its own or any other's parts.

Length of time, aug-
ments cor-
poreal grief
or pleasure,
but hath no
effect on
pure spirits.

Not is it unworthy our obser-
vation, that *corporeal* griefe or
pleasure is therefore *greater*, the
longer it continues, because it con-
sists in *motion*; for motion is in-
tegrated of *parts*, and the more
parts there are which constitute it,
the greater is the *whole*. On
the contrary; let us consider, if,
to a thing, which coexists with a
longer space of time, nothing be
thereby added, or to that, whose
duration is less, nothing diminish-
ed, there can be no reason, why
duration should affect that more
sensible, this less; there being in
them no plurality of parts, by
which the excess of ones pain or
pleasure above the others is mea-
sured. So that whatsoever grief
of a separated soul, is, by the
quality and force of its *essence*,
greater, the same, let its *coexis-
tence* with time be what it will,
must be more vehement, and that
which is less, less intense; nothing
being

being gain'd or lost by the perpetuity or interruption of the motions of the Sun or other celestial bodies. And hence again it is apparent, that this opinion totally mistakes the propriety of spiritual nature.

From whence we may further infer, that the grief or any other act of a *separated* soul, is no less indefectible, then the state of it's separation; and consequently, that its pain beginning after death must continue till a new conjunction with the body, if the ordinary bounds and progress of *Nature* be observed. For having no parts of succession or duration of its own nature, it must either continue but one moment, that is, not at all, or ever. For, as *Points in quantity*, so *instants in time*, not being of the nature of the whole, but pure terms and negations, it is evident, that a spiritual act, to which the duration of one only instant is assigned, hath no duration at all; but

No act of a separated soul can be changed without a new Conjunction with the body unless miraculously.

if

if an indivisible duration be assigned it, equal to any part of time, the very supposition it self constitutes it of a superiour and more noble order, and exalts it above the reach of all or any time assignable. For, the comparison between them being to be made *abstractedly* from parts, what can be considered as common to them both, but meerly their *necessity* of existing? That is, that a spirit can have no causes of its defect, a body more or fewer, but always some. So that we must confess every spirit whatsoever outvyes the most solid and durable of bodies, since evidently in this *necessity* of existing, every spirit transcends all bodies, as in our * *Philosophy* is demonstrated.

But imagine that one indivisible act should out-last another, and this indivisibly, without addition of duration to duration, is it intelligible in what this out lasting should consist, or how it can be any thing extrinsecal? It is then
irresi-

• Peripat.

Instr. Book

3. l. 1. par.

3. & 3.

irresistibly true, that every duration of such an Act of its own nature, is eviternal.

To conclude, experience tells us, that Resolutions or Determinations made upon the full view ^{Every All} of circumstances, are, of their ^{of a sepa-} own nature, immutable; for rea- ^{rated soul} son alone, or consideration can ^{is made up-} be the motive of change in ^{on full view} *Wills*, ^{of all cir-} and it was supposed no new rea- ^{cumstances,} son could present it self. It hav- ^{and conse-} ing therefore been demonstrated ^{quently in-} alterable.

* in Philosophy, that spirits, se- ^{Peripar.} gregated from the dreggs of ^{Just. book} matter, break forth into every act ^{Lesson.} upon distinct knowledg & perfect ^{2.3.4.} consideration of all motives, it is also convinc'd, that their acts are, of their own nature, inalterable. Besides, we observe the cause of all changes to reside in things active, communicating and participating the same matter, and, with opposition one to the other, pertinaciously struggling to possess themselves of it and master it. Of which kinde of contention and rival-

rivalship, spirits, now infanchised, being wholly void, nothing appears which may destroy or alter their acts.

The Thirteenth Accompt.

Two other Exceptions, from the non-connexion of such pains with the sins, and their being supposed to remain due, after the fault forgiven.

But because the Philosopher hath instructed us that for the utter eradication of any Error, it is necessary we should retrace the causes of it, that is, whence, and by what steps the assertors were led into its snare, we must not desist our pursuit till we

we have obey'd his commands. In order whereunto, let us first reflect, that God, in the Government of humane things, may be considered either as a *Monarch*, with precepts and punishments ruling his people, or as an *Artificer* or expert *Engineer*, so contriving every part and movement of his machin, that of it self it may perform and attain the end for which he designed it. The first way, though one of the most eminent within our ken, yet by reason of the imperfection of the subject (the weakest of all intellectual substances) *Man*, whose providence is short-sighted, is also weak and imperfect. For Princes, amongst men ordain such rewards, both for well and ill deserves of the Commonwealth, as of their own nature, have no relation to the quality of merit or demerit, but are merely connected with their *Wills* and commands, and which they are forced to execute with their own,

that

God governs his World not as a Prince but as a perfect Architect.

that is, their ministers strength. And besides, commands of that nature suppose, in the subject, an ignorance of his Prince's reasons, and an acceptance of what is to be done or suffered by him, from the sole motive of his commanders power.

The latter proclaims the incomparable wisdom of that *Architect*, who could so artificially frame at once his work, that it should of itself, perform all operations without supplement, or future minute alterations in any of its members or organs. His fabrick is in all respects compleat, rewards and punishments therein being not only conformable to, but also originiz'd from their merits; the precepts which are given; are directed to the promoting nature, and increase of science, and are accepted through a sight and knowledg of their causes and utilities.

Evident therefore it is, that, however the first way, which involves

volves the truth in *Allgory*, may be more adopted to those understandings, which being but moderately enamour'd of truth, bend not their whole strengths to obtain it; yet the latter is both necessary, and much more satisfactory to those, who rending the *parabolical* veyl, fix their contemplations on the naked discovery of the thing, as it is in it self. For they easily perceive, that God being the Author of Nature, which flows from him as from its proper cause, must contradict himself if he act any thing against it, and guide not every thing according to its own nature, especially men to *Beatitude*. But it is clear, that voluntary assignation of punishment bearing no connexion with the fault, is not an action of *Nature*, but of our imperfect reason not sufficiently qualifi'd to govern and steer nature in its right course it is therefore no less indubitable, that it misbecomes God; and ought not to be attributed to him.

You

An Objection from Examples in Scripture of punishments which have no connexion with the fault.

Answer.

* Tom. 2.
lib. 3. lect. 3.
par. 2 3, 4,
5, 6.

You will object, that the sacred stories overflow with Examples of chastisements which have no coherence with the crimes for which they are inflicted, or at least grow not immediately out of them. That *David's* son dy'd, because he had made others blaspheme the name of the Lord; That the Boys who scoffed at *Elizabeth* were torn in pieces by a Bear; That a Lyon destroy'd the disobedient *Prophet*, and a thousand such like. I answer, in * the *Theological Institutions* it is sufficiently declared, that there is then a necessity of a miracle, or work beyond the usual and connatural course of causes, when our good requires it should by us be thought, that the order of *Nature* is shaken and overpower'd. When this happens in order to punishments, the connatural Government of men exacts, that the usual connexion, which is found in the ordinary series of things betwixt the fault and

and *penalty*, should be omitted, least the *Revenge* which God in those cases intends to signalize, should seeme an effect of *chance* or *Nature*, not of the uncontrouleable *power* of his Deity. But these Examples are not to be drawn to the condition of ordinary punishments which are usual and customary in the common order of things.

The same humane frailty, in point of discourse, leads our Adversaries into another incongruity, which it will not be amiss here to take notice of. They affirm that God remits the *guilt* of sin, but not the *pain*. For, as they experience in themselves, when injur'd or exasperated, a certain *ebullition* or quick motion of spirits about the heart, which though at the same time they forbear any *violence*, yet can they not *allay*; so do they perswade themselves that there is in God a certain *aversion* from a sinner, which though upon his *repentance*
it

it ceaseth, yet do they conjecture, that an *intention* of punishing him may still remain. From whence they infer, that all the *guilt* of the soul is pardon'd before it arrives at *Purgatory*, but the *pain* is there notwithstanding to be endured. But it seems they never consider, that the *passion* or impetuosity spoken of, is a *corporeal* motion, unworthy a *wise* man, much more unfit to be transfer'd or apply'd to God. For *anger* in God, signifies no more than an *intention* to punish. Whence necessarily it followes, that as much as is remitted of the *fault*, so much must be remitted of the *punishment*. Again, what can the sinner be guilty of, if not of *sin*? Of an *Offence*, say you, to God. But that, if *Punishment* ensue not thereon, whom doth it prejudice? The *Man*? He is concern'd only in the *Pain*. God against whom the offence is? But God can receive no prejudice. And indeed

The punishment of soul cannot outlast their guilt.

deed in our common speech, we do not use to say *sin* deserves *guilt*, but *punishment*; so that the *guilt* of *sin* is the *fault* it self, and not a guilt or obnoxiousness to *fault*, but to *punishment*. Impossible therefore it is, that *Pains*, purely upon the account of *sins* already remitted, should be undergone in *Purgatory*.

Let them therefore consider, whether the *passion*, we experience in our selves, be any thing else then a beginning or first motion of the Heart to *Revenge*, that is, to annoy the Offender, that is, in a *spirital* substance a *will* to punish. But though a *will* to punish be a different thing from an *aversion* to sin, yet is it subsequent thereto and later then it, and consequently, according to the nature of the thing, will first of the two cease. It is therefore against *Nature*, that the *aversion* should be taken away, and yet the *will* to punish

punish remain, which is wholly grounded and originally dependent upon that *aversion*. Whence those Divines are grossly mistaken, who affirm the effect, that is, the *Will* to punish ceasing, the Cause, that is, the *aversion* from the sinner is ~~taken~~ away; and deny that the cause, to wit, the *aversion* being taken away, the effect, to wit, the *Will* to punish, ceases. Finally, if need were, we could in our defence muster an army of *Fathers*, and appeal to the common sense and Judgment of Mankind. You will say perhaps, at least it cannot be deny'd, but that there is a previous *dissimilitude* betwixt God and the *sinner*, antecedently to his *Will* of punishing him, and that therein consists the point of *offence*. It is answered, no man explicates the nature of *offence*, by *dissimilitude*, but by *action*, so that if the dissimilitude act not upon the offended party, it is no offence at all. And besides the *dissimilitude* it

Objection
from the
dissimili-
tude be-
twixt a sin-
ner and
God.

Answer.

it self is not so great, as that of *irrational* creatures, for though it disfigure, yet doth it not *cancel* the image of God within us. But all other things, besides *Man*, deserve not the honour of being called his *image*, but his *foot-step*. Lastly, this *aversion* is the *cause* of his *punishing*, whence, without it, there can be no liableness to *Pain* in *Man*, no *appetence* thereof in *God*.

The

The Fourteenth Accompt.

Of the Punishments which we meet with in the sacred Scriptures, and of the remission of sins.

Examples
out of
Scriptures
of sins pu-
nished after
remission
thereof.

TO what we have here deliver-
ed, it may be objected, that
nothing is more frequent in the
sacred *Scripture*, then the account
of punishments inflicted after the
undoubted remission of the fault.
We, his progeny, feel yet the
effects of the sins of our first Fa-
ther *Adam*, whom we no wayes
doubt to reign with *Christ*, our
saviour in Heaven. We read that
the sins of *Moses* and *Aaron* were
punished with death, and yet at
that same time, that God famili-
arly

arly conversed with them, after the offence. We read of the people sin, which God threatens to remember in the day of *Revenge*, and yet in the mean while acknowledg his great beneficence to them, and particularly his introduction of them into the Land of Promise.

Now *Jeremiab* tells us, chap. 2. that the translation of the Tribe of *Judah* was that day of *revenge*. *Is not this*, saith he, *done unto thee, because thou didst forsake the Lord thy God at that time when he led thee by the way?* And yet betwixt those two times how often was God reconciled to them, especially in the dayes of *Samuel*, *David* and *Solomon*? Of the sin of *David*, we read, that his son should dye, and the sword never cease in his house, yet are we confident of his being in favour with God, and the text assures us, that in the presence of *Nathan* his sin was transferred. What then can be more evident than

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that

that punishment remains due after the sin is cancell'd? So that it may well be concluded, that *mortal* sins, though remitted, still challenge their reward in *Purgatory*; and *venial* ones, unrepented, are there, by those grudging flames, to be expiated.

How far are said to be remitted. I answer, Almost in all things which fall under our consideration, we are forced to distinguish, in the same propositions, there being predicated sometimes *simply*, sometimes *secundum quid*, or according to some one respect or notion. And so in our present case; treating of the remission of sins, we must acknowledg an *absolute* and a *relative* remission; which I shall presently descend to explicate. If first I be permitted to admonish the reader of a danger he may easily incur of being drawn into error by the manner of our conceptions or apprehensions of things. For, experiencing in our selves that we then properly forgive an injury, when

when our exasperated minds return from their commotion to an even and calme temper, we are apt to expect the same should happen in the remission of our sins in Gods part: Which notwithstanding is quite otherwise. For since there neither is, nor possibly can be any temporary or indeed any relation at all in God to his creatures; 'tis evident, that as well all relation, as all change, to which relation is subsequent, is on the creature's side. A *sin* therefore to be or to have been *remitted*, signifies nothing else then that the *sinner* himself is or was *converted*. From which animadversion we may easily secure our selves against the error into which many are unwarily precipitated, beleiving that *sins* are indivisibly remitted; so that not by parts, and in process of time, but instantaneously, by a certain conversion of the Divine disposition from malevolent to benign, the said remission is effected.

ed. But if we look upon this remission as made on the creatures side, then by how much, and, by what degrees the soul is *perfected and corrected*, as to the object of *sin*, by so much and by the self-same degrees will the *remission* of the sin be wrought.

*Simply and
respectively.*

And since we have already said, that the remission of sin is twofold, *simple*, and according to *some respect*; it followes evidently, that if *sin* be destroy'd, as to that wherein its *essence* consists, it is to be termed *simply and perfectly* destroy'd. But if it be only destroy'd as to *certain things* which are *accidental* to the nature of the *sin*, we must say, that it is in *some respects* remitted, but *simply* remaines; and contrary-wise it may perhaps remain in *some regards*, though *simply* destroy'd; *sin* essentially consists in an affection *opposite* to and impossible, or inconsistent with the *love* of God, or *Charity*; that is, in such a disposition towards

*What sin
properly
consists in*

a created good, as is apt to render it the ultimate end of that man; so that during that affection he cannot have a will to relinquish it, or esteem himselfe happy, if deprived of it forever. All other *affections* towards the said good, are not properly sin; as for example, the *habitual* inclination to desire it for it self, and the *conditional* appetency by which we should be actually carried towards it, unless it deprived us of our *Beatitude*; and whatever other way a thing may be said to be a sin.

Now it is evident, that this *sin* is divided into the *internal* af- It's divi-
sion into in-
ternal and
external. *section* and *external* operation, both which are termed *sin*, but so, that, though the extern act more *vulgarly*, yet the intern, more *properly*, hath the nature of *sin*, that is, of evil; since its *nature* is formally rooted in the *mind*, and by participation only is communicated to the external *action*. And from hence again.

a new equivocation springs, which darkens the subject we have in hand, unless we steadily fix our eye on the several senses which overshadow one the other. We are then to enquire after the remission both of the *internal* and *external* sin, and that both *simply* and *comparatively*. It having therefore been said already, that according to the well-ordere providence of God the *punishments* of *sin* signifie the *evils* which emerge from them; and again, that the *guilt* of sin consists in man's obnoxiousness to those *punishments*, that is, evil consequences of the sin; it remains concluded, that a *sin* is then remitted, when the sinner is no longer liable to the evil fruits of his sin. But it is apparent, that upon every actual, internal, mortal sin, an eternal privation of the *Beatifical Vision* must of its own nature ensue, together with those griefs, which spring either from the loss or impotence of

of obtaining the affected false goods, or the consideration of the true ones neglected; and that in the obnoxiousness thereto consists the essential guilt of mortal sin, or of sin properly taken; whensoever therefore, by true repentance, the affections of the sinner are so changed, that, for the love of God and Beatitude he is ready to abandon the pleasures or profits which formerly he valued above all, it is evident, he is no longer liable to the griefs and evils springing from those affections, and consequently, his sin is substantially, that is, simply, remitted.

Internal mortal sin when properly remitted.

Farther, it is manifest that every affection to a created Good, which, though weakly indeed, and so as not to overthrow the soul's fix'd and settled appency of Beatitude, is yet carried towards it not purely as towards a means, but in some sort for its own sake, must needs cause in the soul a privation of the Beatific Vision, and the griefs

Internal venial sin when remitted.

comitant therewith, till it be retracted, and consequently render the sinner obnoxious to these sufferings, but not eternally, because the love of preference of *Beatitudes* above all things is a cause inexisting in the soul, which in due circumstances is fit to rectifie that lesser inordinate affection. Which affection may either primarily and originally be thus conversant about its object, or be the remains of a precedent mortal distemper. If the *first*, it is not to be esteemed remitted, if the *second*, the sin may be said to be *simply* remitted, but in *some respect* to remaine.

Of the remission of external sin.

Of *external* sin the same may be affirmed; that through the well regulated providence of God, it is punished by the ill effects or consequences thereof, and by degrees remitted, in the same proportion as by little and little those ill effects cease to flow from it. And thus the sense of the holy Scriptures, as to this point is

is elucidated, and the seeming contrariety opens it self into a faire distinction. For when God professes, that in *whatsoever* *hour* the sinner shall repent of his wickedness, in the self same he will remit and pardon him, it is spoken of the internal sin, and its proper punishments. For the Church acknowledges, that a perfect act of true contrition quits the scores of punishment as well as guilt; I mean, if it arrive at that degree, that, as demonstration chaseth away at once all doubtfulness, and staggering incertitude, so the firmness of its resolutions cuts off all manner of tendency towards the formerly beloved object. Such seemes to have beene that noble one of holy St. *Augustine*, who after that sharpe and violent conflict of the *Flesh* against the *Spirit*, was suddenly translated into so perfect a quiet of mind, that from thence forward he felt no attempts upon the superiour part of his soul.

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But

But if the resolution be not so strong and generous, but that new assaults of temptations shake it, and though they cannot overthrow, yet make the soul, as it were, to reel or stagger, as most commonly it happens; then is the sin *simply* remitted, but *in part* remains, and in *this* world it is punished by evils following this debility of mind, either *sins* or *conflicts*, or whatsoever other *griefs* proceeding from them; but in the *future*, by the fruit & offspring of those evils, till in the last *Judgment* day, that *torpidness*, and, as it were, *rust*, with which the soul by contagion of that sin was infected, be *burnt* off. From whence you easily see, that, in a *perfect* repentance God remembers no longer the *sin*, but, in an *imperfect* one accommodates and *adopts* the *pains* to the state of the *soul*.

How children
are
punished
for their
parents sin.

From what hath been declared, it likewise appeareth, how God revengeth the sins of *parents*, to wit, *external* ones, upon their *posterity*,

ferity; and this sometimes *intrin-*
secally, when the children become
 themselves wicked by example of
 their parents, but for the most
 part *extrinsecally*. Which latter
 punishments are threefold, first, Sometimes
immediate, as when the son of suddenly or
David was punished with death: miracu-
 secondly, lously. *as it were eternal*, as
 when, for the same sin, it was Sometimes
 threatened that the sword should to the final
 never depart from his house: and destruction
 likewise for the adoration of the of their
golden calfe, that they should be act or na-
 punished in the day of *visitation*. tion.
 For these expressions import that
 those very sins should cause a total
 destruction of that people. Of
 which sort is likewise that pre-
 diction of *Christ* our Lord, that
 all the innocent blood, which
 had been spilt from the just *Abel*
 to his time should fall upon the
Jews. The third degree is be- But most
 twixt these two, as a standing common
 rule of the divine chastisements, to the 3d
 to wit, to the *fourth generation*. and 4th ge-
 All this is evident in the examples neration.
 which.

which we hinted at. For the punishments of *Adam*, *Moses*, *Aaron*, and *David* also in the death of his son, belong to that rank which we have called *miraculous*, in which it was requisite they should seem to proceed, not from the order of *causes*, but the especial judgment of God. But for the posterity of *Adam*, their punishments whether *internal* or *external*, are * clearly shewn in our *Theology*, to flow from the order of *causes*; where it is likewise evident, that that sin * can never be remitted till the *Resurrection* and last Judgment. The crime of adoring the *golden Calf* became in like sort *almost eternal*, that is, lasted till the *extirpation* of the whole people, Which *Ezekiel* testifies, Chap. 20. reproaching the *Jews*, that from their departure out of *Egypt*, they persisted, by continual relapses, in the sins of their forefathers, who came from thence. Whence it may be seen that

* Tom. 1.

lib. 1. left

4

* Tom. 2.

lib. 3. left.

10. p. 1. 2.

etc.

that the *stiffness of neck*, which *Moses* so oft exprobrated and complained of, continued in that people, till their utter extermination, and that (as *Christ* our Lord assures us) all the just blood spilt through the world was punished in that last generation.

The very same discovers it self in the sin of *David*, whose Love to *Bathsheba* preferred *Solomon* before the rest of his Children, to the succession of his Crown, which was the apparent cause of emulation between *Absalom* and *Adonias*, and of both their deaths, and of all the crimes of *Absalom*. From the same fountain, through *Solomon's* disorders, sprung the schism of the ten tribes, and all the subsequent wars, with the defection of the house of *Israel* from God, and the corruption and wickedness of the house of *Judah*, and consequently all their mutual chastisements, and final overthrow; the sons still inheriting the vices of their Parents.

rents. Lastly, from the same principles it appears, why for the most part the sins of private persons cease in the *third or fourth Generation*; to wit, because their memory and imitation is, for the most part, lost; the respect of kindred growing weak, and the permixtion of forreign blood, in the several Mothers, rarely suffering the great Grand-fathers blood to boyl with any notable vigour in the veins of his Great-grand-child.

What the
punishment
of sin is.

From this explication; it is easily gathered, that, according to the natural series of *Agents* and *Patients*, the punishment of sin, whether *external* or *internal*, is nothing else but the *increase* and *exaggeration* of *sins* in those who are *perverse*, and the *decrease* and *diminution* of them in those who *amend*. For both the *internal* sin, in the wicked, is punished by greater sins, and their *external* punishments are the *extension* and *propagation* of the sin, into
new.

new subjects, or into more parts of the same subject, that is, encreases it *extensively* or *intensively*. And on the contrary, in those that are good, the *strugglings* and *dolorous* affections, which *wrestle* with the affection to sin, are their punishments, as to the *internal*; and their *external* ones are the *diminution* of the *dying* sin weakly; derived into other subjects.

The

The Fifteenth Accompt.

Three other Exceptions , That they neither truly take off the punishments, nor rightly make them due, nor in fine make any real Purgatory.

FROM hence we may observe another mistake of our *Divines* in their model *Purgatory*. For though they determine the sufferings there to be certain pains, inflicted by *torments*, yet when these pains cease, they neither require nor think of any *pleasures*, or at least *good acts* which may succeed them; paralleled to which kind of *Philosophy* neither the whole variety of *Nature* nor *Grace*, that I know of, affords one experiment. For, in *vegetative nature*;

nature, griefs are asswaged by a certain congruous and self cherishing disposition of nature, and, in *super-natural* works, *sin* is not extinguished but by infusion of *grace* and affections opposite to *sin*. To assert therefore certain *pains* which must be determin'd and asswaged by a pure *cessations*, and not by the *transcendence* and subinter mission of any *contrary*, wholly misbecomes a *Philosopher*, & is altogether repugnant to the ground work of *natural* action, which requires an *opposition* of *causes* severally *challenging* to themselves the *common* subject.

Our eleventh exception takes notice of another *absurdity*. They affirm, that in the *instant* of death (whether in the body or out of the body I know not) by an act of *contrition*, all guilt whatsoever, which during the whole life had been contracted, is immediately wash'd off. I urge, since the efficacy of *contrition* is by both sides acknowledged to be such, that it not only *abolishes* the crime, but

No grief
can cease
without the
admission of
some plea-
sure.

A perfect
act of con-
trition dis-
charges pu-
nishment as
well as

but *equalizer*, and consequently is, of its own nature, capable to extinguish also the *punishment*, and the act of *contrition* we now treat of, must needs be strong and perfect, why doth it not by its equivalence supersede all punishment? Certainly if it be made by the soul now *discharged* from the body, we cannot doubt but it must be of the highest degree, and much more *intense* and vehement then any contrition, which here with ardency of affections, were able even to set the very body on fire, as some pious *Histories* relate to have happened. But if it be put to be made *in the body*, being endowed with so eminent a prerogative as not to leave uncanceled any one slight stain, upon what grounds, or how shall we deny it the power of discharging punishments also? But they will chuse to put this act of *contrition* to be made in the term of *separation*, where merit and satisfaction have no longer place, and

and the inevitable necessity of suffering only remains. And then I shall demand from whence they have learn'd that blemishes can there be rectified, where penalties cannot be mitigated?

Nor is there more strength of *reason* in this, that the merits of *Purgatory* the living may avail them, but *may as well merit for themselves* their own not so. For could their proper merits be regarded, all *as for ultra Purgatory*, according to their own grounds were at an end; for the perfect charity and compassion of separated souls, being exercised with the whole force of their substance would in one moment set them free. Again, what *Pity*, what *Justice* hath enacted this Law, that the distressed souls may not pray for their own delivery? Can any thing be more absurd? They make them such *Favorites* of God, that for us they can obtain many graces, whilst for themselves they can procure none. I remember to have heard a *Divine* (whom a printed course of

of all Divinity had already raised above the lowest form) prescribing this advice or receipt, that whosoever had lost any thing, should promise upon condition he receiv'd it, to procure so many *Masses* for departed souls, and failing of his hopes, should fail also in the performance, thereby to compel the *souls* to obtain of God the recovery of what had miscarried. O pitiful and *sordid* Divinity! such a train of *absurdities* follow the admission even of one *unexamin'd* Principle.

To make up the compleat dozen. Let us reflect on the abuse of the name it self, and observe, that, whilst they vainly labour to establish their own, they destroy and annihilate all manner of *Purgatory*. For to *purge, cleanse*, and the like expressions, clearly import a supposition of *stain* and *blemish* in whatsoever is said to be *purged* and *cleansed*; and in like sort, to *amend* and *rectifie* presupposes *faults* and *imper-*

There can
be no Pur-
gation
where there
is no cor-
ruption.

imperfections; if you then take away their *stains*, these *imperfections*, you take away all *Purgatory*. For certainly, to *smear* and *suffer*, is not to be *purged*, but finally to be *condemned*, or undergo the last sentence of *Damnation*. But the Patrons of this kind of *Purgatory* lay this for the very foundation of their doctrine, 'That the imprisoned souls are already holy and full of charity, and consequently incapable of being purged.

Much better therefore, and more solidly than they, did the *Poet* philosophise in the sixth book of his *Æneids*; who having after his manner, made a description of the torments of the *damm'd*, thus proceeds to that of *Purgatory*, and its causes.

Not when (poor souls) they leave this wretched life
Do all their evils cease, all plagues, all strife,
Contracted in the Body: many a stain
Long time inur'd needs must, even then, remain,
For which sharp torments are to be endur'd;
That vice inveterate may, at last, be cur'd,

Some empty souls are to the piercing winds
 Expos'd; whilst others, in their several kinds,
 Are plung'd in icy or Sulphureous lakes
 Each hath its doome, each one its fortune takes,
 From whence be to the Elisian fields to lead,
 Where few, alas! the pleasant alleys tread.

What could any *Philosopher*
 meditate more sublime and no-
 ble? That corporeal *afflictions*
 by depraved *habits*, penetrate
 into, and *infect* the *soul*; that
 they are not by death *extingui-*
sh'd, but carry'd along to the
next world, whereby the souls
 are punished, and their punish-
 ments become truly *Purgatory*,
 or expiating; that their torments
 are *proportionate* and of several
 degrees, which degrees are taken
 from the division of *Elements*,
 that is, *corporeal Agents*, from
 whence the disordered *affections*
 themselves have their roots. The
 pursuers of *Honour* and *Vanity*
 are tormented by the *wind*, that
 is, their being puff'd up with
Pride. Those who delighted to
 wallow

State of Souls.

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wallow in sordid pleasures, by the fluidness and momentariness of their fleeting enjoyments. Lastly, the Potent and ambitious affectors of Tyranny, with their own ardent and truly enflamed desires. That finally, after this state of Purgatory, they are made Denizens of Paradise: and those (speaking of the times he liv'd in) but few; the multitude, whose sins were mortal and irretractable, remaining engulf'd in eternal misery.

The

The Sixteenth Accompt.

The thirteenth Exception, That their opinion is opposite to the expressions of Scriptures, of Fathers, of the Church, of the Council of Florence, and Benedict X I.

Scripture and Fathers still inculcate a Purgation, which the adversaries render impossible by cancelling all sin at the instance of separation.

AND I would to God the consequence of discourse, and defect of right ratiocination were the only inconvenience, and that their error stretch'd not itself to the violation of sacred truths, and contradiction of the holy Scriptures. *Machabeus* offers sacrifice, that the dead may be absolved from their sins; *Christ* affirms, that in the world to come sins are remitted: The *Apostle* assures

assures us that every ones works are to be try'd by fire, and some persons to suffer detriment; as though he should say, that something should by fire be taken off from the party, as dross from the pure mettall.

Nor do the expressions of Holy Fathers, grounded on the Scripture, any wayes disagree. For whether they speak of Baptisme by fire, of purging flames, of fire correcting and amending, of passing through the flames of the last Judgment, which shall burn the sinner, spare the Saint, of a suspension in the day of Judgment, and a kind of uncertainty of the Judge's sentence, or whatsoever other expressions, heretofore mentioned, they make use of, from whence any thing can be gathered towards the explication of Purgatory, nothing can be drawn to establish pure pains; but the whole discourse runs constantly of sins, and of the purgations of sins, and depraved afflictions;

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so

so that nothing can be more clear, then that these later *Divines* change the style of the whole *Church*, a manifest token of their *Novelty*.

Let it therefore be acknowledged, that this *vulgar* conceit, as it is opposite to the sense of the *Church*, really and effectually abolishing *Purgatory*, and in lieu thereof presenting us a slaughter-house of barbarous executions; destroying the tender mercy of *God*, whose aim is always the utmost good of every creature, and instead thereof offering us a barren apprehension of *Pure Justice*, and unbeneficial pains; so is it also dissonant, and in a manner perfectly repugnant to the phrase, both of the holy *Scriptures*, and of the *Fathers* explicating either it, or the sense and belief of the *Church*. Which if they are the marks of the *ancient* faith and persuasion, then is this other *new*. And if proposed to the *Greeks*, under the notion

The *Greek Church* had good reason to reject their explication of *Purgatory*.

of

of a *Tradition*, and not only of an *opinion*, they certainly had ground to object against the *Laxists*, that they endeavoured to superseminate cares, and bring into the Church new Tenets, and such as were recommended by no ancient *Tradition*.

The last, but not the least, of our exceptions against this vulgar *Nothing* opinion shall be, their putting a *but want* another impediment to the *Beatific* *of Charity* *can debar* *separated* *soul from* *charity*. For since the *Church* *the Beatific* *Vision*, neither knows, nor holds forth any other way of attaining *Beatitude*, but that great and Royal high-way of *charity*; since *Christ* our Lord, his Apostles, and all other Fathers preach no other Doctrine, to introduce any obstacle of *Beatitude* without their authority, were clearly to controul the discipline of all Christian institution, and put a bold exception to their general *Rules*. Besides, true Theology assures us, that

A position
acknow-
ledged by
all true
Divines.

perfect *charity* is a disposition necessitating or determining Almighty God, to communicate himself to those that bring it; so that he can no more deny himself to be the *object* of a *soul* in perfect *charity*, then forbear the concreation of a *Rational* soul when the *Embryo* is fully formed, or the infusion of existence, when the actions of inferiour causes requires it. But it is manifest, that those, who put the soul, in the first instant of its separation, to be endowed with the same eminence of *charity*, which it hath or shall have when it is admitted to the fruition of *God*, and yet notwithstanding, for sometime, debar it thereof, must needs suppose that disposition of soul not sufficient and adequate, but require something else, whereof neither the *Scriptures* nor holy *Fathers* give us the least hint, who all unanimously acknowledg no other partition-wall betwixt *God* and us, but our *Sins*.

Finally

State of Souls.

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Finally the *Florentine Council* And after-
 cel and *Benedict* the eleventh ^{ted by the}
 seem e'arly enough to have con- ^{Florentine}
 demned this their Doctrine; ^{Council}
 the latter determining, that the ^{and Bene-}
 souls of the Faithful, which ^{dix}
 have nothing to be *purged* or ex-
piated, do, immediately after
 their departure, and before the
General Day, see the face of
God: the former adding thereto,
 that the souls of such as dye pre-
 sently after *Baptism*, or such as
 after death are *purged*, are im-
 mediately received into Heaven.
 By both which expressions, this
 may indubitably be concluded to
 be meant, That nothing but what
 may be *purged*, that is, what
stains and *contaminates*, that is
sin, can deprive a soul from its
 admission to *Heaven*, and the
 full *sight* of *God*. Let us
 subsume, But, according to our
 Adversaries, all, who dye not in
mortal sin, after the first moment
 in which they are said to be
 perfectly converted to *God*,

H 3

have

have nothing now remaining to be expiated, but are already, after death, cleansed : Therefore they are all immediately after the first moment received into Heaven. Is it not evident, that the determination of this *Pope* and *Council* subverts their whole fabrick of *Purgatory* ? For though they endeavour to equivocate, yet the proper and dogmatical signification can be no other then that which we have given, and the secondary explication of *purging*, for *enduring* pains which do not *cleans* the soul from any *filth*, is harsh and improper, and by themselves avoided, when they come to explain themselves, though in familiar conversation, with those especially who understand not the different senses, they make use of it, that they may not seem to vary from the language of the *Church* and their *Fore-Fathers*.

The

The Seventeenth Accompt.

*That the Ignorance of spiritual
natures begat this Opini-
on.*

FOR a conclusion at length of
this part, I shall observe to
the Reader, that this mistake of
the school men proceeds from a
higher principle: Their not ad-
hering to a certain Doctrine deli-
vered by Saint *Thomas of Aquine*,
and by his school received. *Spirits*
He teaches, that, in abstracted *know me by*
spirits, there is neither *discourse* *discourse*
nor any manner of *composition*, *but by sim-*
but purely a simple *apprehension*, *ple appre-*
so that *error* and *falsity* can have *intuition*,
no place in them. That holy *in which*
Doctor understood that all these *there can be*
were originally in us, from the *no error.*

body, and therefore could not, in immaterial substances, be expected. For we find, by experience, that composition and discourse are begotten by the successive beatings of the memory on the Phantasie, which intercourse if once you bar, it is impossible that indivisibles should be capable of succession. It is therefore certain, that pure spirits contemplate all things, as it were, with one sight or glance; and since, with them, all that relates to science is transacted by naked Definitions, which no wordish equivocation can obscure, it is evident, that falsehood cannot reach them; there being no precipitation, where no delay is required. Nither the principles then nor their connexion can be concealed from them, nor consequently the truths depending on them.

This

This may perhaps become more intelligible, if we reflect, that the *Soule*, when first infused into the *Body*, is such, as the quality of the *Matter* it is united unto, exacts and determines it to be, because a natural action, that is, which doth not exceed the rank and limits of causes, cannot but act according to the existence of the subject, and do that which ^{is} conformable thereto and apt to be produced thereof. But *Death* also is a natural action, making that, which of a *man* can be made, to wit, a *spiritual* substance, which we call a *soul*. And as the disposition of the *Embryo*, or seminal concreation, delineates the future *man*, so that man to have had, in the course of his whole life, these and these thoughts and affections, designs and points out, by the impressions left the future condition of his *Soul*. So that *death* produceth such an *Entity*, as, from the man disposed, is naturally producible

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and.

and the *Entire*, so made continueth such, till it be, as it were, new moulded, which is the worke of the *Resurrection*. For the *spiritual* being of the soul is what the whole *course* of man's life hath made it, and bears that respect to the antecedent life, which the being at *Rome* hath to the travelling to *Rome*, or the being in *health* hath to the *cure* which was wrought by the Physician's hand. Whence it appears, that in the *next* world, there can be no more *motion*, since *rest*, and not *motion*, is the *term* and period of *motion*: So that for the soul to *know*, to be *joyful*, or to be *sad* in the *future* world, is nothing else but to *remain* in that act of *knowledge*, *joy* or *sadness*, into which, by the force of *Death* and *dissolution*, it was *translated*.

And this is the very reason; why every *resolution* made is from thenceforth *immutable*; because there are no *instruments*, no *diversity*

versity of parts, whereof some
 may act on others; no distincti-
 of matter and Agent, all which
 are requir'd to effect a mutation.
 But some may wonder how the
 soul can be disengaged from the
 false opinions with which she was
 here possessed, and not have
 power to divest herself of the
 affections depending on those er-
 roneous judgements? To whom
 we must answer, that this hap-
 pens not through any discourse,
 but by the precise stroke of death.
 For it being impossible to a spi-
 ritual nature, at one and the
 same time, to assent to two con-
 tradictories, seeing and compre-
 hending the contradiction, and
 nothing (as hath been said) be-
 ing able to escape the knowledge
 of a separated soul, it is evident,
 that truth must overcome falsity,
 and since one of them only can
 take possession, truth must abide,
 and error give place, and this
 through the very disposition of
 the soul it self, by Death. But

*is by the
 soul cannot
 be dispos-
 sessed of her
 depraved
 affections, as
 well as
 from her
 erroneous
 judgements
 in the state
 of separati-
 on.*

the *affections*, on the other side, being not *contrary* to each other, nor of contrary objects may at the same time subsist in the soul, death framing its creature, according to the predisposition of the subject it works on. And yet alas! these *divines*, with whom this dispute engages us, choose rather to wander through all sorts of *absurdities*, then yeild to so imperious a *truth*.

The Ad-
versaries
several mi-
stakes in
explicating
the nature
of the soul.

First, they make the *soul*, in man, to be an actual *entity*, which clearly renders it *assistent*, not *informant* and constitutive of one only substance or *thing*. Then they assign it certain *Powers*, against all the dictates of *Metaphysicks*. For *Power* being perfected by *Act*, how is it possible that a *pure act* should admit a *Power*, as it were, for it's *Act*? If that *Power* be *intellective*, the soul being actually intelligible, she her self will be the first *Act* of her *Power*, antecedently to *Intellection*. So that

that to *understand*, will immediately be the first act of the *substance* of the soul. and not of her *intellectual* Power. Thirdly, they make this *intellectual* Power active on *itself*, 'against the first 'and most known Principles in 'Nature, which conclude that 'the same indivisible Entity cannot at once be actually and potentially. But others labour to evade these inconveniencies, by a distinction of *Entities*, more unfortunately pretending to *correct*, then the others had *erred*. For either they stock the right *notion* of Entity, concluding several beings or entities, under one *existence*, whereas an Entity imports that which hath an existence; or they multiply several solid substances, each whereof have their proper existences, in the same individual Entity. No wonder then if they are found guilty of profaning *Divinity*, who commit so many outrages on *Philosophy*.

THE

The Eighteenth Accompt.

Objections from the Holy Fathers against our Doctrine, answer'd.

IT now remains we conveniently solve the objections which may be brought against us. From the holy *Scriptures* nothing is presented, as to this point of the controverſie, *whether ſome are freed ſooner, ſome latter; and whatſoever is alledged to other purpoſes, as for the proof of pains, or fire, or ſatisfaction to the Divine Juſtice*, I conceive it will eaſily meet with it's ſolution from what hath been ſaid heretofore. For if *worms, darkneſs, and gnawing of teeth* are taken
metapho-

metaphorically, why not fire also ^{When the} as well as they? Besides, they ^{Scriptures} will be put to it, to shew that ^{speak of} that fire cannot be meant of the ^{fire they are} fire of conflagration or last Judg- ^{either to be} ment. In like manner, in what ^{metaphori-} relates to the satisfaction of the ^{cally, or of} Divine Justice, we must consider ^{the fire of} whether it may not as well be ^{conflagra-} made good at the Resurrection, ^{on.} as at any other time. Which cautions being premis'd, I presume little trouble will arise from *Scripture-proofs.*

Amongst the Fathers, they cite *A passage* *S. Augustine de Civitate Dei, lib. of S. Aug.* *21 cap. 24.* speaking of those adult- ^{cleared.} who have committed some lesser sins. *It is evident (saith he)* *that such being purged before the* *day of Judgment by temporal pains,* *which their spirits suffer, shall not* *be delivered to the punishments of* *eternal fire.* He speaks (say they) of those who are departed this world, he expressly affirms, that their spirits suffer, and that they are purged before the day of Judg.

Judgment, and lastly, that this is evident. But this evidence makes rather against our *Adversaries*. For, since, in the very next chapter but one, he affirms, that it may be true, and that he is not satisfi'd *whether their spirits are purged both here and there, or only there; or here only, that they may not be purged there;* it is manifest, that his evidence falls only upon this, that their souls are somewhere purged, and not to be delivered over to eternal chastisements; and that for all the rest *S. Augustin* was uncertain, save only that in the day of Judgment at least they were to be purged, which assurance of his we have above made good. The sense then of the place is this, That it is certain the souls of such as dye in *lesser sins*, being purged by pains or repentance before the day of Judgment, are not from thence cast into the everlasting fire. The difference betwixt the
the

the two explications is this: I contend the Saint's meaning to be no other, then that such souls are purged by pains preceding the day of Judgment, and finished either before or in that very day, but the Adversaries will necessarily have the purgation ended before the day of Judgment. But the Authors incertitude thereof both in this book, as also in his book to *Dulcitius*, and in the 69th chapter of his *Enchiridion*, and his constant perswasion that sins are purged in the day of Judgment, compel the reception of our explication, and convince any unbiass'd Judgment.

After S. *Augustine*, they bring *Eucherius* forth *Eucherius Lugdunensis* *Lugdun.* who supposes that the delay of ^{purged.} purgatory pains is greater or lesser according the quality of the sins. But he having there clearly spoken of that *purging fire*, through which the *Just* also pass, that is, of the fire of *Conflagration*, can make nothing at all against us, since the whole

though never so long cannot exceed that day. Besides, what hinders but that the word, *Mora* in *Latine*, which they render, *de-Lay*, may as well be taken for the *obstacle*, *difficulty*, and *labour* of *purgation*, as for the length of *time*? The sense is nothing less perfect if it be rendred, that, by how much greater the sins are, by so much the more difficult, dolorous, and penal shall the *purgation* be.

Gregory
the Great,
and Ven.
Bedes Au-
thority pon-
dered; who
advance no-
thing herein
as Doctors
but merely
as Histori-
ans.

In the next place are advanced those two Lights of their Age, the Great S. *Gregory* and Venerable *Bede*, followers of, or rather Leaders in this opinion; persons of such eminence, that their testimonies can no more be undervalued than deny'd, though *Atel-chior Canni* (one of the gravest writers amongst all those of the council of *Trent*) seems a little to wave their authorities. For, having premis'd in his 1th Book *De Locis Theol.* Chap. 6. that all things which great Authors have

have deliver'd, are not therefore presently in all respects perfect, he adds, *They are great men indeed, but still they are men.* Which I may, perhaps not unjustly pronounce of S. S. Bede and Gregory; the former whereof in his History of England, the latter in his Dialogues, set down certain miracles vulgarly reported and credited, which the Criticks of our Age will believe to be uncertain. I presume he chiefly points at those stories wherein the Deacon Paschasius and another, without name, are said, after their deaths, to have been condemned to the service of the *Bathes*; which so displeased their followers, that I do not remember any thing of the same nature ever afterwards to have been reported, unless it were in the beginning of the last Age, of a certain Nun, who professed her self to have, by her prayers, set free certain souls departed, which were imprisoned in the Sands of the River *Tagus*; which

which fiction was both opposed in *Spain*, and derided in *France*.

The other stories which we meet within *S. Gregory* and Venerable *Bede*, I know not why he should conceive the Criticks of his Age would go about to discredit, unless he takes the descriptions he meets with in *Bede* for things actually done, not for *Visions*, that is, *corporal* representations of *spiritual* pains, or allegorical expressions of the intellectual state of those souls. My exception against their dictates is no other than this, That the obedience which is to be rendered to the same persons is different, when they are considered as pious *Historians*, from that which is given them as holy *Doctors*. Historic cannot challenge the same Authority which is due to *Theological* conclusions. But these Saints do, of their own accord, profess that they receive this Doctrine from *Historical* Narrations, and consequently it can have

have no stronger support then *History* can lend it. They cannot therefore in this Question challenge the name and Authority of *Dollors* and *Fathers*, but of *Historians* only, whose credit depends upon their Authors. But from these *Historians*, (as far as can be conjectured) the whole strength and continuance of this opinion is derived. For from that time forward reports and *Visions* of souls freed from *Purgatory* have multipli'd without end, especially since that *Odilo* Abbot of *Clugny*, a very famous person, did, through all his Monasteries, by a special command of commemorating all the souls departed on the *second* day of *November*, disperse far and near this opinion.

The

The Nineteenth Accompt.

Of the Authority of Apparitions and Visions.

The difference betwixt the Visions pretended by the Adversaries and Prophetical ones.

THE next thing which occurs is, to examin what *persuasive* power is to be attributed to *Visions*. And immediately a vast discrepancy appears betwixt such Visions as these, and those which are *Prophetical*; in that *Prophetical* ones, simply and by their proper design, tend to the *instruction* of the people, that is, the *Church*. But these (as far as can be gather'd from their stories) seem only to be directed to the benefit of the distressed souls, which is not a publick, but private good, and so unknown, that the Revealer only is conscious to it.

From

From which consideration I infer, that *Prophetick* Visions do not communicate any veneration at all to these, but, on the contrary, that these compared to them, loose much of their credit, by the disproportion; the end, for which generally they are supposed to be, being ambiguous and undiscoverable.

And really, if we aim never so little above the levell of *sense*, and demand why *this* soul amongst a thousand hath the favour allow'd it of appearing to the living, of begging their suffrages? Why it obtain'd it not immediately after it's separation, but rather after some dayes, months, and sometimes years? Why it should beg assistance from such certain persons and not from others? Why for a limited time, and not till they are absolutely free? Lastly, why particular prayers and satisfactions are required? What can with any shadow of reason be answered?—All is to be refer'd

refer'd to the secret judgement of God, to his good pleasure, no wayes from *reason* deducible, and so finally resolved into *obscuri-ty*.

That the
former are
not attested
by any mi-
racles.

The second thing, which in these *Visions* may be observed, is, they are not armed with the publick testimonials of *Events* and *Miracles*. For all that is pretended to be seen, being acted by *invisible* substances, no event can confirm the *truth* of the *vision*, nor is it proper any *miracle* should be wrought to that end: Nor for the most part is there any occasion of demanding them, or any custome in history of alledging them. And the *vision* is, of its own nature, such, that it admits no *witnesser*, but passes wholly within the soul of the *seer*, and consequently entirely depends on his *veracity*, who sometimes is a *Peasant*, sometimes a *Woman*, or at best one little capable of judging what passeth within our *souls*. And if at any time it be a
man

man of great *sanctity*, or famous for that *prudence* which is esteem'd in the world (although, to confess the truth, few such are pretended) what miracle is it that a *prudent* man should be once deceived? And for the *pious* man, it is so frequent, that nobody wonders at it. To which we may add this reflection, that when such *Novelties* are once received by the itching ears of a *multitude*, they are magnified beyond measure; and the further they are carry'd, the greater they appear. Yea the very memory of the *first* deliverer is confounded with a multiplicity of *interrogatories* from such as are curious and inquisitive into things of that nature, so that he begins not well to know what it was that he saw, but to believe he saw truth; and when any circumstance less favourable thwarts it, he easily applies himself to rectifie something, presuming he might in that particular be abused.

I

And

That no
Rules are
given by
Divines
but to exa-
mine them.

And the *suspicion*, which this sort of *Revelations* are obnoxious to, is more justifiable, in that *Divines* cannot agree upon any *Rules*, by which *false* ones may be distinguished from *true*. Which shews, that neither they themselves, in whom they are wrought, have any clear tokens whereby to discern them, or if they have (as *S. Augustin* seems to believe of his Mother) that the discrimination is not explicable to another. So that, as we cannot doubt, but that private *Revelations* are communicated sometimes to Gods favorites, so we must no less avow, that the whole complex of them is subject to unspeakable *obscurities* and *ambiguities*, and altogether insufficient to administer any firm ground of argumentation, to those, at least, who have not themselves received and experienced them.

And

And this exception becomes yet ^{The quality} less unjust, by the consideration ^{of the Per-} of the *quality* of the *Persons* ^{sons that for} who are for the most part *Wo-*
men, sometimes *simple* men, ei-
 ther *melancholy* or *doxed* with af-
 fiduous musing and solitary pen-
 siveness, sometimes by sickness
indispos'd, or upon their *death-*
beds, or recover'd from a
Trance. Each of these hath
 need enough of some artificial
 help to secure them from lapsing
 in point of *prudence* and wari-
 nels. And the more ancient the ^{that the} *Revelations* are pretended to be, ^{Danger of}
 the more necessary is this care and ^{error is}
 vigilance, all beginnings of such ^{greater as}
 things being more suppos'd to ^{first then}
 mistakes, till experience by de- ^{afterwards}
 grees opens a window to the dis-
 covery and dispersion of the mists
 of error.

But nothing so *enervates* and ^{Of the}
 invalidates this sort of proofs as ^{force of}
 the power of *Phantasy*, whose ^{phantasy.}
 prodigious delusions, few, and
 those only who have experienc'd

them, can perfectly avoid and detest. The power I say of that *faculty* is such that it compells us to believe divers things to be acted *without* us, which have no other stage then our own *Brain*. This our *Dreams*, and the extravagant delusions of *feaverish* and *hypocondriacal* persons sufficiently convince. I remember that ruminating long since on an accident, which at that time I was very sensible of, and casting, by chance my eye on a Beam in the House, the end thereof seem'd to me perfect to resemble a head cut off, insomuch that (though conscious of the illusion) I was forced to turn away my eyes, horror seizing me as often as I fix't them upon it. In the twilight of the evening, and not unfrequently in the day time, men or beasts appear to me at a distance, which drawing nearer, I find to be nothing else but certain parts
of

of trees, or stones, or other things, which striking, in a fit line, my eye, would persuade me that things were otherwise than in truth they are, unless experience did undeceive me. But all this is so notorious to every one, that no man of common sense will oppose it.

Farther therefore I affirm, *The impressions which are often more lively and penetrating than the impressions themselves which are caus'd by our senses.* When I was yet a child, and had the small pox, I imagin'd I saw little birds picking up crums about my bed, so distinct and strongly, that to this very day their shapes and colours are fresh in my memory. A kinswoman of mine being ill of the same disease, and by order of the Doctors, having slit pigeons clap'd to her feet, had so rooted and deep an apprehension that she was shod, like horses, with iron

showes, that, many dayes after her frenzy had totally left her, she did conjure me to tell her, truly whether it were so or not. I was present at another time, when a youth of fourteen years of age at least, waking out of his sleep, had so fixt an imagination of a boy in white garments standing by him, that notwithstanding the light which I brought in, and the presence of several of his companions who lodg'd in the same chamber and all spoke to him, he continued to sweat and fear, unable, through the fright, to close his eyes again. The *Philosopher* saw the reason of these accidents, when he explicated to us why little noises appear great to us when we are in sleep; which very thing I have observed in myself, as likewise that the said noises caused in me dreams. And it is from the difference of what happens to us waking. For our senses being then busied and entertain'd about many objects, every

every object striking them according to the proportion of its strength, and that only being perceptible which exceeds the rest, rendering the others confuse and insensible, it follows that each must of necessity be taken notice of in that degree in which it overcomes and exceeds the rest. Now it is evident, that, by sleep, the gates are lock'd against this busie troop without; so that if any one thing chance to slip in, unaccompany'd, it strikes the Organ with a great force, totally filling and possessing it, and immersing it self in it.

Whensoever therefore through sickness or any other disposition of the Body or Head, the same effect, that is, the exclusion of all objects, but one, happens, it's impressions on the Phantasy must needs be vehement, and exercise a plenary jurisdiction therein, and consequently cause a very spightful motion, and impress a very distinct and lively sensation.

From whence may be infer'd, that an extraordinary *light* in an *apparition* doth not argue an immediate influence from *God*, but only a free and apt disposure of the *Phantasy*. So that being an argument only of *corporeal* activity, it rather seems to justify a suspicion of *fallacy*, then an expectation of truth.

What is
required in
Visions to
give them
some credit.

The *Visions* then, which without forfeiture of *prudence* may be credited and rely'd on, must be such as carry with them proofs beyond the reach of *Phantasy*. Such as are coherent and somewhat long *discourses*, a discovery of some such new *Truth*, as either carries with it its own evidence, built on the principles of clear *reason*, or is back'd with such special *events*, that they transcend the sphere of *chance*; such as was that (if the fact be true) which happened to *Ptolemy*, to whom a *Dragon* seem'd, in his sleep, to present a leaf never before by him seen, which being immediately

ly sought for, and by its likeness to that he dream'd of, acknowledg'd, cur'd him of the malady with which he was surprized. For by how much the evidence is more *abstracted* and *intellectual*, by so much the more doth it surpass the force of *Nature* to effect it. Not that I question, but that an unlook'd for *Demonstration*, or an unexpected *Verse* or *Poem* may peradventure by a *dream* or natural *extasis*, be composed which much study could not otherwise arrive to, but that when any thing therein exceeds the reach of nature, it is a stronger argument of a celestial origin.

I. 5.

The

The Twentieth Accompt.

Of the Authority of Visions compared with that of History, together with a particular examination of some of them.

Of Historical certainty and its degrees.

First

HAVING said above, that holy Doctors in the proposal of these Visions are to be considered as *Historians*, let us examine the degrees of certitude which *History* can afford us. Historical certitude seems to be *absolute* when the thing related was done in the presence and right of thousands, confirmed likewise by numerous, or, as it were, universal testimonies. Such was the *Pharſalian* fight, in the view

view of the world, and in an Age when so many noble writers flourished. But alas! how far from this is the credit of any of our *Visions*.

The next degree of certainty *Second* in *History* may be the relation of a particular fact, confirmed by few authorities, such as *Tully's* defence of *Ligarius* before *Caesar*. But even that had sufficient witnesses, 'twas obvious to sense, the work was in every ones hand, and is at this day extant. So that hitherto *History* makes good its ground.

The third step is, the delivery *Third* of secret transactions and practices, from some wise and faithful eye-witnesses, such as was *Philip Comines* declaring the thoughts and designs of *Lewis XI* of *France*. And here the right which *History* claims over our assents begins to expire: though the known integrity of *Comines*, and the verisimilitude of the narration itself, doth a little cherish and fester it.

Fourth and last degree. In the *fourth* degree are rank'd, certain *arcana* or *secrets* communicatd from the *third* or *fourth* hand, yet so that they were not unknown to some that had the management of affairs, nor are in their circumstances *improbable* or *incredible*. There appears a disjoyntedness in the middle nerves betwixt the thing done and the *Historical publisher*. And this is the *lowest* floor that *Historical* belief can reside in.

Of all which, these our *Divines* go to establish *Ecclesiastical Doctrines* are far beneath even this. The thing it self is not *evident* so much as to the *Seer*, who is seldom capable to discern whether it were from *God* or *Nature*; and again, being from an undiscoverable hand, it can challenge no credulity, unless it can fasten strong, and as it were, iron chains upon the understanding. Moreover mankind being greedy both of knowing

State of Souls.

ing and delivering wonders, these stories are apt from every hand to receive some supplement, polishing and perfection; so that when it comes to the *Writer*, it is quite another thing, nor can he yet forbear to add or detract some little matters, the better to accommodate it to his purpose. What then shall we say to these *Visions* which are so infinitely short of other *Histories*? And yet we must undergo the sharpest censure unless we pin our faith upon them in a *Theological* point.

If thou hast leisure, Reader, *As appears* let us more particularly take cognizance of some few. There *by those related by S. Gregory.* are three *Revelations* of this nature in *S. Gregory*, two of souls condemned to the *Baths*, the third of a *Proprietary Monk*. For the first, if we regard the Doctrine of following School-men, we must absolutely reject them. *S. Thomas* teacheth us, that separated souls are not active, because their proper & substantially united body

is the *sphere* of their activity, and the *instrument* by which they move other things, and they were *Angels*, if they could work upon separated bodies: Again, how should such services be *penal* unto them? Do we think the Angel *Raphael* was design'd to punishment, whilst he waited on *Tobie*? Moreover how could these new auxiliaries in the *Bath* be concealed to their fellow-servants unknown to their Masters? Had they meat and wages with the rest? Lastly, if these examples be received for *Precedents*, why may not all *Mistral-mines* be full of departed *Ghosts*? What *Romances*, what old wives tales may we not expect? Certainly such inventions were either designed, or, of their own nature, tend to the vilifying the belief of all *Purgatory* pains.

The other example is of the *Monk*. He declares that if 'were well with him, he had now received the Communion, though formerly

'formally tormented in fire. It seems he was restored to the Church not to Heaven. But if his sin were *absolved*, why was he deny'd *Heaven*, according to our modern definitions? Again, why was he not admitted to receive the *Communion* after the *first*, as well as after the *thirteenth* mass? Certainly the *excommunication* ceased, when liberty was given to *pray* for him; and in other *Revelations* both of *S. Gregory* and *Bede*, the celebration of the very first mass hath power to loosen those bands. And indeed the remission of sins after *thirty* dayes is neither agreeable to the *ancient* nor *modern* stile, this supposing it to be in the *first* moment, that in the day of the last Judgment. Finally what an uncouth thing is an *excommunication* reaching to the next world? would they have us believe that those, who dy'd in mortal sin, were snatch'd out of the jaws of Hell? No man doubts
but

4 Of the middle.

but the souls in *Purgatory* are holy, and partakers of *Ecclesiastical* Communion, but these fables, which lead to errour, what sway can they bear with a true believer?

And V.
Bede.

There is but one little sentence (as I remember) in *Venerable Bede*, (l. 5. c. 13.) which makes for the cessation of *Purgatory* pains before the day of *Dooms*, and that so cast in by the bye, into the Angel's discourse and explication of those sufferings, that it seems rather, according to the perswasion of some following Age, thrust in by some other, having no relation to any part of the *Vision*, which of it self makes an excellent and neat allegory. But it is to be remark'd, that though they are said to be freed from their pains, yet are they not admitted to the joyes of *Heaven*; which notwithstanding somewhat varies from the *modern* opinion, from the degrees of the *Florentine* Council, and *Benedict* X I. both which joynly,

joyntly seem to pronounce nothing but *sin*, debars and secludes abstracted souls from the *Beatifical Vision*. The same may be said of all other *Revelations*; for if they are not meerly frivolous and insignificant, they commonly in some particular or other shock the purity of Ecclesiastical Doctrine. Some of them will tell you of souls kept in *Purgatory*, for the payment of *debts* among the living; others that a prehxed time was set them for begging and procuring assistance. The great *Odilo*, and strong asserter of this opinion, is said, by his own and the prayers of his *Monks*, to have freed *Benedikt* the eighth out of *Purgatory*, upon condition that a second alms should be given by his successor *John*, because the first was out of treasure ill gotten. What can we make of this? Are the prayers of *Religious* men frustrated, and ineffectual if their Alms come out of an *Usurers* purse? 'tis very hard to oblige

oblige them to search into and discover this, unless perhaps it want not its convenience, if they be, in like manner, permitted to retain the first, and demand the second benevolence in case it be found to be so.

But to speak ingenuously, all this passage is inextricable. For what shall we say? That the rich man shall in three *dayes* redeem his *Purgatory*, which must cost the poor as many years. Without doubt a convenient motive for accumulating riches; but such a one as I have not yet met with in all the Gospel, or Christian directions. And yet what else do they seem to regard, who make it either only care and business to accompany the *Dead* with a multitude of *Masses*? some such conceits as these the *Schools* have already exhibited, and immediately they have disappear'd in all succeeding *Visions* and *Revelations*, that you may see they wholly

wholly depend upon vulgar opinion. From whence it happens that the *Greeks*, though otherwise more addicted to them than the *Latines*, having nothing of this nature, though much more than we of *refrigerating* the damned themselves, because this sort of *Purgatory* runs not in their fancies.

The

The one and twentieth
Accompt.

*Whence wonderful Events
came to be foretold, without
any supernatural assistance.*

*And
averse dis-
courses of
Appariti-
ons recei-
ved, waking
or sleeping*

BUt what am I doing? shall I charge so many grave and holy persons with *Forgery*, or at least being deluded by the *Devil*? I cannot easily determine which were more criminal, and therefore shall by no means be transported with that arrogance. From whence then this plentiful Harvest of *Apparitions*? The notion of *Apparition* must be divided. One kind happens to those who are *awake*, and have their eyes about them, the other to those whom *sleep* or *extacy* hath oppressed. The first gives a jea-
lousie

lousie of some *defective* or *viti-
ated* organ, especially if the *Phanta-
sme* appear to one only, either alone
or in company, and that in the
night, when ill-disposed, or af-
ter some misfortune or long con-
tinued grief; something is pro-
bably amiss in the Brain, though
it be not altogether impossible
that a meer preoccupation of
mind may work that effect. The
other is more obvious and intelli-
gible; the soul contemplates ma-
ny things as they were proposed
from *without* (when the *senses*
are by *sleep* or *extasie* lock'd up)
which notwithstanding have no o-
ther being than in the *Phantasy*.

But against this are very admi-
rable *examples*, by which we
are assured that in these sleeps
or *extasies* things *future*, *secret*,
at a *distance*, in fine, such as
no *sense* could reach to, are often
seen and foretold. All can-
not rationally be deny'd, nor
all promiscuously admitted.
I observe therefore that
for

How farre
they may
be natural.

for the most part, some falsity mingles with these revealed truths, which commonly gives the occasion of their being imputed to the *black Arts*. But we must examine how far *Nature* can herein play her part. It hath been said, that the *soul*, lull'd as it were a sleep with *dreams* or *extasy*, finds the strokes or darts of *memory* and *Phantasy* more sharp and penetrating, by the vacuity of its calls or receptacles, into which other objects can at that time make no incursion. We may add, that this cessation may well occasion a more calm discovery of truths; their dependency being more orderly display'd, and consequences more immediately and nimbly linking themselves together. From whence the History of *S. Thomas of Aquin's* being *three whole dayes in extasy*, and at his return out of it, professing he had, in that time, seen and learn'd more, than he had yet

yet written in his whole life, or, being now near his end, could have leisure to write, seems to me no wayes incredible, but altogether becomming and worthy so great a *Contemplator*.

Nor do I think it impossible, ^{Even to the} that, in the like circumstances, ^{sudden pos-} a science (such as *Catoptricks*, &c.) ^{session of a} may at once be possessed; the ^{science be-} principles by vertue of the said ^{fore un-} known, tranquillity discovering themselves and of their own accord flowing into *Theorems*. Was that *Poet* and *Musician* whom *Venerable Bede* tell us, in one night, to have been made both a *Scholar* and a *Master*, thus instructed? I affirm nothing positively.

Well do I remember, when I was of an age more obnoxious to the operation and power of *Phantasy*, to have seen in my sleep, an imaginary representation of *Christ* comming to the last Judgment, and the Saints flying in the clouds to meet him, in colours so ravishingly pleasant, that

that those which we daily behold can no wayes equalize or imitate them; and withall, to have found such conformable motions excited thereby in my sensitive appetite, that awaking, I thought fit carefully to nourish them.

A certain youth I likewise knew, who, being reclaimed from a course of debauchery with *Drink* and *Tobacco* (a thing not then so countenanc'd by custom and general use) had not only (in an acute seaver into which he fell) a lively portraiture of the *Devil* drinking to him, and puffing *Tobacco* by his side, but also a most distinct catalogue imprinted in his memory of all the misdeamenours of his whole life. Such apprehensions as these I dare presume to accompt and applaud as the sports of verdant Nature. When the effects happen to be more intricate, I acknowledg the natural disposition to be made use of, but whether it alone can perform all, I do not engage. Yet

I have observed, in the narrations of some holy women, no small agreement between the motions of their *Phantasy*, and the wonders which are said to have past within their breasts. And in the whole History of the *Visions* of a certain late pious *Maid* in *Italy*, that they were almost all suitable to her apprehensions, and such as might freely spring from the cogitations to which she was inured.

Nor can I dissemble, that among the innumerable stories, ancient and modern, which pretend to foretel things future, or declare the state of things remote and absent from them, I find not many which challenge the opinion of *sanctity*, or the peculiar *providence* of God in them. Yet is it hard to determine what stock they have in nature to produce them. I may think thus. It is confess'd, that those upon whom these wonders are father'd are for the most part persons *distacted*,

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obnox-

obnoxious to some vehement passion, *ecstasick*, *dreaming*, whose *Phantasy* is either *free*, or strongly addicted to some *one* object. If *free*, then doth it *prophecie* at random of many things; if *engaged*, then of that only to which it is affected. *Women*, who have an absolute and unlimited passion for their husbands or children, are said to experience this, according to that of the *Poet*.— *Who is't that can beguile the Lover?* *Madmen* have in like sort foreseen strange things, relating to that single object which their minds are full of; whilst those who are subject to *distractiō*, *ecstasy* or *dreams* discourse wonderfully and unconnectedly of several things. All these have no constant byas; and the *errors* interlarded with the *truths* sufficiently convince they are not special gifts of Gods *benevolence*.

Farther,

Farther, then, I proceed to *How passions* conclude, that the *Phantasies* of *such persons* as such persons are moved by weaker impulses than the *brains* of *come to apprehend the condition of* wiser men, which being employ'd *in their absence* in various negotiations, feel not *friends* those lesser outward incursions.

As then certain *Beasts* receive the first trembling hints of the change of air, and by their proper motions, give notice of the future storm or serenity to men that are otherwise busied; So *Lovers*, from their *Beloved*, receive and acknowledg certain *influences* which others take no notice of. If a Dog after many hours can take the scent of a Hart or Hare, and, pursuing it, retrace its origin; what miracle, that the like *emissions* (as the chaste Lover terms them) falling from his *beloved*, and finding him free from all others and fixed only upon this cogitation, should raise in him such *thoughts* or *dreams* as were conformable to the *temper* and condition of his *Beloved*;

when that scent dispersed it self through the air, and consequently, without any other messenger, inform him of her well or ill being. The like may happen in others, whose attentions are not engaged in so many trifles, as most mens are, about their own and others affairs. I am apt to believe that most of our stories of souls freed from their punishments (to give an account whereof, all that hitherto hath been said principally tends) if they were examin'd to the bottom, would be found to proceed from the frequent cogitation, and passionate affection of the *living* towards their *departed Friends*.

*Whose
transport
hath been
the rise of
most of our
stories con-
cerning the
souls in
Purgatory.*

The

The two and twentieth
Accompt.

*What is the benefit of prayer
for the Dead.*

BUt alas! one *abyss* calls up-
on another, nor are we so
happily disengag'd from one vex-
ation, that our retreat leads us
not into another. It is urged, *The Ad-*
that there can be no fruit of pray- *versaries*
er for the dead if some at least are *Objection;*
not thereby exempted before the *of the use-*
common delivery. Again, what *fulness of*
efficacy have our *suffrages*, if a *our prayers*
multitude of them can do no *if this be*
more than a lesser number? If *true,*
those who have many assistances
gain no more than those who
have few, or perhaps none at
all? Lastly, the day of *Judg-*
ment is by God predetermin'd.

And chief-ly from the predetermination of the Day of Judgement independ-ently of our prayers. and will arrive in its due time, independently of our prayers; and though it should have some respect to them, as it only hath to the predestination or will of God, that is not the thing which sets the faithful awork to bestow or procure alms for their departed friends; but they expect that *this* very soul should receive some advantage by vertue of their prayers, which were not otherwise from its own merits due unto it.

Which is first answered.

These are the *Objections*; among which I cannot but wonder to see *Professors of Divinity* alledg that prayers are fruitless for such events as are decreed by *Predestination*. What *Lethe* have they drunk of? Have they forgotten that whatsoever good befalls us was predestinated? What do they think of their own and others *salvation*? Does any one doubt but they are the effects of *predestination*? We need not therefore pray; and if we.

we pray not, as little need we be solicitous. Let prayers, let good works from henceforth cease. Why so? Because all things are accomplished by vertue of their being so decreed. This they confess; but they will not have us pray for those things which we are certain will come to pass. We are still where we were. For how ignorant soever we are, whether what we ask be predestinated or no, yet are we satisfi'd, that unless it be predestinated, we shall not obtain it. We know then, that only which is predestinated shall come to pass; and consequently it alone is worth our asking. So that the Apostle doth not vainly exhort us to endeavour, *by good works, to render our Vocation and election certain*; that is, to take care to put it in execution. The error then of the *Argument* or *Arguer* consists herein, that he so look'd upon the effect as predestinated, that he saw not its cause, or the

By shewing that the means are predestinated as well as the end.

K 4 means,

means, by which it should come to pass, were also predestinated. So that, pure Inadvertency begat this objection.

In what manner and sense our Prayers benefit the dead in general.

And from hence we may have an easie step to the other part of the Argument. For when they urge, that nothing ensues upon the account of their prayers for the Dead, we reply, *all* depends upon them. For if their delivery from their pains, whensoever it happens, be a requital of their supplications, and that delivery be nothing else then the communication of glory and celestial joyes, all this, is, in the day of Judgment, granted to *their* Prayers. What then? shall they have any thing more then what their pious conversation in this life promerited? Not at all. Behold the Riddle. A great Lord saith to his *servant*, behave thy self faithfully in my house seven years, and at the marriage of my *son*, I will make thee *steward* of his family. The servant dischargeth his duty;
is

is he therefore *Comptroler* of his young Lord's house? No, unless his Master be first married. He then that shall procure a *Match* for the young *Gallant* shall do a good office for the old servant, and deserve great thanks at his hands. So he that is chastised in *Purgatory*, did in his life deserve to receive a reward at the coming of *Christ*, but that *Christ* should come he did not deserve. For that, as it is an *universal* good, so is it due to the merits and supplications of all, and not of any one Particular.

For this reason it was answered to the *souls of the slain, resting under the Altar*, and crying out to have that day hasten'd, that it depended upon the rest who had not yet suffered, but were to compleat the number. Whosoever then desires and loves the coming of our Lord, either for his own sake or any others, as every one does, who prays for the retribution of the dead, accelerates that day. And thus you see, that the time, which

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VMS.

was said to be predestinated, will notwithstanding never arrive till the number of the *elect* be perfected. From whence it follows, that whatsoever is predestinated, so obtains the stability of it's immutable *arrest* (the liberty and contingency of second causes, by which it is brought about, not impeding) that if any one of them should fail, that very thing, which we term predestinated, could not come to pass. And applying this assertion to our present purpose, if Prayer should not be made for the Dead, they would never be deliver'd, notwithstanding the irresistible force of predestination, through the imbecillity of causes by which their delivery is promoted. He that prays then supplies what was wanting to the sufferings of the departed, without which supplement they could not be saved.

And in particular.

They reply, this supposed, it is all one to this particular friend departed

departed, whether fewer or more prayers are said for him, since the last day will break as soon to one as to another. It is answered, they cannot deny, but at least he who is the occasion that more prayers are offered to that intent, hath, as it were, a greater right to that day than he for whom fewer are offered. Whence to him it will arrive more grateful and honourable, than to the other who less contributed to its advance. But besides, these pious offices and affections of others towards him, being known by the person departed whom they concern, beget a disposition in his soul, by which, when time shall serve, his love to God, and consequently, his *Beatitude* shall be increased. Moreover by way of impetration, they become occasions to the Divine Providence, of so disposing many things, which otherwise would be differently ordered, that in the day of *Harvest*, they may enlarge
his

his either essential or accidental happiness. If any thing of this happens through the good deeds of the person himself departed, it is to be accounted amongst his merits, or the rewards due to his merits; but if such prayers spring not from any root which he himself did, whilst living, plant, but purely from the charity of some propitious persons, they are an effect of God's *Providence*, whose mercies are numberless.

That it imports not what particular fancy they may have who pray for the dead, as to the relief given thereby.

One objection only remains unanswer'd, That this is not the thing which those who pray and are solicitous for their dead, do look for. But neither ought we regard what they expect, but what they ought to expect. The Apostle only admonishes us, *not to be afflicted as those who have no hopes*, but to retain and cherish an expectation of re-enjoying their society, and that in the *resurrection*. Yet if the *metaphorical* explications of *fire* and other *pains* be found more proper to excite

excite affections then the truth *metaphysically* deliver'd, use them if you please, so you keep your self within the bounds which the *Councils* and *Fathers* have set; viz. that souls are punished, and by prayers relieved, but for the time when this takes effect, leave it, as they do, undetermin'd. Are you still unsatisfi'd and urge an immediate releasment? I am contented; let it be the very next moment after your prayer. For whatsoever time intervenes betwixt it and the restoration of the world, is to them but as one moment. If you still repine and fret, I may with juster indignation protest, you are not only ignorant, but envious of their sublime state and condition, which exalts them above the reach of time.

In fine, if I be thought the occasion of restraining the profuse abundance of *Alms* in this particular, I shall withall have the satisfaction to have check'd the daily increasing swarms of unworthy *Priests*, who

Not whether this
Doctrine become a
means of lessening
the number
of unworthy
Priests.

who, qualified neither with knowledge nor good manners, live like droans upon this stock, to the disgrace and contempt of their function, to the abuse of souls, and the common scandal both of those who live *in* and *out* of the Church. *Catholick Faith* shall from henceforth be no longer the subject of the derision of *externs*, whilst her *children* vainly labour to defend, against *Hereticks*, those things which have neither ground nor proof, but are introduced from the customary expressions of *Law-Courts* and *exchanges*, not from the Language of *Nature* or *Christian Tenets*. But of this enough.

The

The three and twentieth
Accompt.

That the practise of the Church, as far as it's words make known it's sense, favours the ancient opinion.

FOR the last attempt they reserve the *Practise of the Church*, which can neither deceive nor be deceived. And this they drive on with great fury and clamour, partly from the *prayers* which are said for the *Dead*, partly from the concession and acceptance of *Indulgences*; wherein their valour gains so much applause that it is worth our pains to give it a check. Our first encounter

counter shall be to demand of them, when they talk of the *Ecclesiastical Practise*, which do they mean, an *universal* or a *particular* one? Again, if an *universal* one, whether they intend only a *present* Universality, or an universality including also the *ancient* practise? If they admit an universality of

The Vulgar place (as they needs must if they
opinion can will conclude any thing; for other-
neither wise, by their own confession, it
claim Uni- will amount but to a probable,
versality of that is, fallible argument) let them
place. demonstrate to me, that the pra-
 ctise they contend for, either an-
 ciently was, or at present is in the

Grecian Church. Sure I am, nei-
 ther in the *Florentine Council*,
 nor in the Union of the *Arme-
 nians*, nor in the *Profession of
 Faith* prescribed by *Urban VIII.*
 to the *Oriental Churches*, any
 thing is expressed, from whence

Nor time. this Doctrine may be deduc'd. In
 like manner, as to point of *time*,
 it is evident, that before *S. S.
 Gregory* and *Bede*, there; was no
 such

such notorious *Practise* even in the *Roman Church*, and consequently that it became not *general*, till after *Odilo*, about six hundred years agoe. But such a *Practise* no way deserves the title of *Universal*, according to *Time*.

The question then is devolved to the *Western Church*, for the four or five last ages, for the universality cannot be stretch'd higher, since the practise appears to have taken it's rise from the Devotions of the *Clugniac Monks*, and the effect of those *Devotions*, that is, *Revelations* springing from them, whereas before it was rare, if not unknown. Our next *quære* is, what they mean by *practise*? For my part, to avoid ambiguity. I divide it into that of *actions* and of *expressions*; both which, if they apparently favour what we have delivered, then is our adversaries last effort as ineffectual as the former. The Church's *expressions* are visible in her

Nor do the present Churches words or actions declare any such practise as this day, even in the western part of it.

Missals,

As appears *Missalls, Rituals, and Breviaries,*
 by her mis- by which if I stand condemned,
 falls *Bre-* I willingly yeild the cause. To
viaries and begin with the sequence of *Dies*
Rituals. *ira, Dies illa,* is it not throughout
 of the day of *Judgment,* and the
deliverance which is then to be
 made? What else bath the *Of-*
fertory? Lord *Jesus Christ,*
King of glory, free the souls of
 the faithful departed, from the
 pains of *Hell,* and the profound
Lake, free them from the *Lions*
jawes, that *Hell* may not devour
 them, nor they fall into darkness,
 but let the holy *Ensign-bearer,*
Michael, conduct them into that
 happy light which thou hast hereto-
 fore promised to *Abraham* and his
 seed. Thus far in general for all
 the *Dead:* then in particular.
We offer up to thee, O Lord, sacri-
fices and thanksgiving prayers,
receive them for those souls which
we this day commemorate, grant
them, O Lord, to pass from Death
to Life. These are the *Church's*
 prayers, which, to a *Catholick,*
 what

what can they signifie but the *examination* and *sentence* of the *last Judgment*? After the person is dead, and that prayers begin to be said for him, where is he in danger to *perish* but in the *last Day*? If then the Church prays not for what is past, which seems to be unprofitable, it prays not for any other delivery of the *Dead*, then what is to be in that final *Judgment*.

I easily foresee it may be objected, that the *Dead* have in reality no incertitude or hazard even in that *Day*, wherefore these *Prayers* must on both sides be acknowledged to have their improprieties. My answer is twofold. First, in our way, we coyn not a new *Metaphor*, but prosecute that which Christ and Holy Scriptures have furnished us with. For if they have styled it a *Judgment*, not in order to an *investigation* or *disquisition* of things doubtful (for what can be obscure when God himself is judg?) but meerly

Which unan-
imously
respect the
day of
Judgment.

ly to signify the effect of the said *Judgment*, that is the respective distribution of *rewards* and *punishments* to good and bad, which then is made, is it not evident that the Ecclesiastical manner of speech (that it may be conformable to the sacred and Traditional expressions) must speak as it were of a dubious sentence, whilst there is yet an affection to, or expectation of punishment, or reward? These speeches then signify just the same, as if the Church should plainly say, *suffer them not to be cast into Hell, but grant them eternal happiness.* And so is that particle also to be understood, of *passing from Death, of life.*

Though there be also another way, in which the souls in *Purgatory*, when they become partakers of the *Beatifical Vision*, may not improperly, be said to *pass from Death to Life*: For those souls, having (according to what hath been explicated) an impediment in themselves, debarring them from

from true *life*, which is perfect *Beatitude*, clearly, if death be opposite to life, they are truly said to pass from *death* to *life*, when they are freed from their *sins* and that *impediment*. I am not ignorant, that *Divines*, taking it from the *Lawyers*, suppose in these souls a certain *Right* to *Beatitude*, by which they are rendred partakers of *life*. But these *expressions* abuse us, when besides an *allegory* we expect *propriety* in them. Nor indeed doth right to a thing make a man owner of it, but right *in* the thing, and in reality those holy souls have not *right* to *life*, but *seeds* of it, to wit, the faith of *Christ*, which works by *charity*, and which assuredly will (through the last judgment) *fructifie* to life eternal. As then *scia* is not yet reckon'd among things *living* but *dead*, so these souls also. But we must observe the word *dead* hath a double sense, being propounded *abstractedly* and *privatively*. The *damned* are *privatively* dead, because all possibility or root
of

of eternal life is extinguished in them; but those in *Purgatory* are only *dead* because they have not yet obtained life.

My second answer is, that, speeches of this kind are altogether *inexplicable*, according to the contrary opinion, which is a certain note that they mistake the *Churches* sense. For proof hereof it were enough to charge them with it, and put them to the trial. But I can produce the express confession of an *Author*, voluminous enough to appear great amongst them, who, paraphrasing upon the above cited words, excuses their form, *Because* (saith he) *those who pray often use expressions which they are altogether ignorant what they signifie, or whither they tend.* But surely the *Rituals* sufficiently declare whether these speeches tended. *Make him worthy by the assistance of thy Grace, to escape the Judgment of revenge, who, living, was signed with the seal of the Trinity.* Again,
Let

Let us pray for the spirit of our Brother, that the mercy of our Lord may place him in the bosome of Abram, Isaac, and Jacob, that, when the day of Judgment shall come, he may resuscitate him on the right hand, among his Saints and Elect. Again, We pray thee to command the soul of thy servant N to be carryed by the hands of thy Angels into the bosome of thy Friend Abraham the Patriarch, to be resuscitated in the last day of Judgment, that whatsoever vices, by the deceipt of the Devil, he hath contracted, thou pious and merciful maist blot out by indulgence. In the office of the dead in like manner in the Roman Breviary. Lord when thou shalt come to judg the Earth, where shall I hide myself from the countenance of thy anger?—When thou comest to judg do not condemn me. Again, be merciful unto me when thou shalt come to judg in the last day. Again, Remember not my sins, O Lord, when thou shalt
c. 118

come to judg the world by fire. Lastly, free me, O Lord, from eternal Death in that dreadful day, when the Heavens and Earth shall be shaken, when thou comest to judg the World by fire. I tremble and fear whilst that discussion and future anger comes; that day of anger, that day of misery and calamity, &c. To this you may add the publick *Litanies*, instituted, as it is thought, by Gregory the Great himself, or at least by him recommended, where you find, *In the day of Judgment deliver us O Lord.* And in the commendation of the soul departed, *In the day of Judgment deliver him O Lord.*

And have not one clear word, wholly transported and fascinated throughout them all, of any other delivery. Finally, if we have yet any judgment left us, and are not with the opposite opinion, let us consider with our selves, what a strange blindness and absurdity it had been in the composers of our sacred *Liturgy* (if they intend to pray in the *Mass* and *Offices*, for

for the delivery of souls *before* the day of *Judgment*) not to express it in one clear sentence, throughout so many and large prayers, but perpetually to fix the Readers thoughts and expectations upon the *last* judgment. What shall I say of so many who have not only used, but corrected them, yet never durst take the boldness to violate the ancient and received style? Since then in *Ecclesiastical* Ceremonies the significations of the *actions* depends on the *expressions*, and the expressions are so clear for *purgation* in the day of *Judgment*, it is beyond dispute evident, that this is the *practise* and *intention* of the Holy Church in all publick Prayers and *Masses*, that is, in all that are hers.

L The

The four and Twentieth
Accompt.

*That the Practise of the
Church, as it is visible in
action, makes likewise for
the same truth.*

*Their rash-
ness who
because they
can no lon-
ger presume
to free the
souls depriv-
ed at their
own time
and plea-
sure, refuse
to continue
to pray for
them.*

FROM what we have said, the
temerity and precipitation of
those appears, who, from the de-
nial of a sudden and capricious
delivery of souls, flye immedi-
ately to the refusal of supplicating
any longer for them; whereas,
on the contrary, they ought more
assiduouſly, yea, perpetually and
without end, to pray, both be-
cause their torments are more du-
rable, & because our own goods are
so strictly conjoynd with theirs.

Our

Our method therefore instructs us, never to abandon, never to remit or slacken the *charity* which we profess towards our friends lately departed, and consequently by this new temporary motive fastens our souls upon the love and contemplation of the future world, whereas the contrary opinion begets a short memory and long oblivion.

And here behold we are naturally put in mind of surveying the other branch of *Practise*, which no less attests ours to be the *Church's* sense, and perfectly conformable to her *practise*. I mean the procurement of *prayers* for the souls of the *Dead*. Let us reflect herein on the consequences which are apt to follow from either opinion. If it be true, that souls are, from *Purgatory*, conveigh'd to *Beatitude*, before the day of *Judgment*, though we know not how long the time may be of their durance, yet this is certain that every one hath

The consequences of both opinions examined.

a limited time, let us suppose ten years (as a *Divine* famous enough hath opined,) the *Church* ought in reason to prescribe a cessation from thenceforward, of duties for that soul, that others may be benefited by what to it is now superfluous. You reply, that it is not done because the *Church* is uncertain how long the time may be. Very well, but how long I beseech you shall she continue uncertain? till the day of *Judgment*? And this of every one, that is, of all? where then lies our quarrel? I may perhaps affirm it to be certain, that they are not dismiss'd before the day of Judgment, and consequently that we ought alwayes to pray for them; you affirm it to be uncertain whether they are sooner freed or no, and consequently conclude the same thing, to wit, that we ought alwayes to pray for them. The *practise* then of praying alwayes for them is common to us both: More strongly indeed

Which equally agree in continuing to supplicate to the worlds end.

indeed on our side, from motives both of *reason* and *antiquity*, which ever prayed for all without exception.

You reply, it is so uncertain of every one in *particular*, that notwithstanding it is indefinitely certain of *some*. Let it be so, because you are resolute; what is that to the *practise* that remains common to both sides? Can you from *practise* possibly convince that some indeterminately are exempted, when you pray for every one as though he were detained? *Practise* is an *action*, and action is of *Individuals*, that is, of particular *Agents* about particular *Patients*. But to proceed: Imagine with your self *Where is some practise which may infer ought rather to be converted into thanks- of prayer, and a thanksgiving giving for succeed to supplication, rather those who are set free, if the vulgar opinion* then that the self-same supplication should still continue? Shew *be true.* any such custome, and you have

won the day. But if you cannot, and, on the contrary, I can and do produce men pious and prudent who with their last breaths pray for their Grand-fathers and Great-Grand-fathers, and when themselves come to dye, build Churches, Hospitals, and the like eternal institutes, with obligation to have themselves and their ancestors for ever pray'd for, two things I shall esteem my self to have clearly prov'd, first, That *Ecclesiastical Practise* stands with us; secondly, that our Adversaries cannot bring the least shadow of proof from thence.

They quit not yet their station, but threaten us with forks, now that their arrows are spent. *Practise*, say they, consists not only in the *external* action, but in it with the *intention*, *opinion* and *hope* conjoyn'd therewithall. But it is evident, that the opinion and hope with which men now adayes pray for the departed, is
that

State of Souls.

that of a speedy delivery, therefore the *Church-practise* concludes it. In which, first, we deny the *Major*. For when some *action* is handed down to us from our fore-fathers in the *Church*, it doth not follow their *intention* always visible in c-
The intention is not always visible in every action,
must necessarily be derived to us by the same succession, for though we know not in particular what they intended, yet do we often in belief of our Parents, as the vulgar term it, do the same thing which they did. So the unlearned receiving or administering *Sacraments*, through the confidence they have of the *Church's* sanctity, do, with good intention, receive and administer them, though ignorant what intention is properly due to the action. It is not therefore necessary the *Practise* attest that which the *private* intention of every actor apprehends, but only that which he intends joyntly with the *Church*, though in particular ignorant of it. Again, it is

manifestly one thing to be a *practise*, and another to be the *ground* of a *practise*, or *reason* for which it was instituted. For a *practise* is received by *custome* or *command*, and may have several *motives* or *ends* for its origin, so that no one end can be evinced, since any one may suffice; much less doth pure *opinion* belong to *practise*, which every *Age* may vary, or oftener, according to the greater or lesser science of *Doctors*, whereas the *Practise* may remain the same.

The

The five and twentieth
Accompr.

*The Nature and History of
Indulgences.*

There lies yet another accusation against us, from the use of *Indulgences*, which we have not satisfy'd; and it is also two-fold: For they both urge in general, that the whole force and fabrick of *Indulgences* falls to the ground, if *Purgatory* pains are not releas'd. For what good do they do either in this world to the living, or in the next to the departed, if they neither abate nor discharge *their* present pains, nor *our* future ones? And again in particular, what shall

L 5 become

Become of those *concessions* which grant expressly the *release*ment of a soul to every *third*, *thirtieth*, or *single* Mass? Which with such and such *fasts*, *prayers*, *alms*, *visitations* of *Churches*, redeems or commutes so many dayes or years of sufferings? Nothing can be said why all these should not declare the *practise* of the *Church*. Thus they. And indeed both the outward appearances and inward merit of the thing challenge a deep inspection, and thorow-examination; but let us at present content our selves briefly, and according to the smallness of our volume and ability to discuss it.

The first
and proper
use of re-
mission or
Indulgence
in general.

No man that hath the least acquaintance and conversation with Ecclesiastical antiquity, can be ignorant, that all along even up to the very infancy of the Church, *Excommunications*, solemn *incorporations*, *penitential* ceremonies, and rigorous *satisfactions* were in use. That these *rigours*, in di-
verse

verse circumstances, sometimes in consideration of the *penitent* himself, sometimes of *externs*, were not only abusively, but canonically and profitably relaxed, both the monuments of pious men, and the vicissitude of humane nature assure us. This *relaxation* was, by the *Latines*, in the Apostolical phrase, called *Indulgence*. And thus far no rational man questions their legitimate use. These *Indulgences* being in order to such *penalties* as the Governours and Rulers of the Church conceived proportionable to the cancelling and extinguishing the sin they related to (so that he who had legally performed them, was supposed to have quitted that score, before God) *The occasion of its being stretch'd farther.* it naturally became a question, whether the *remission* granted by *Bishops* did free the *penitent*, not only for those visible penalties which the visible Church was wont to exact or release, but moreover discharge him from the

From S.
Paul 2 Cor.

the account due to those sins in the sight of God, and put him in the same condition, as if he had actually performed the penalties themselves. And S. Paul himself, 2 Cor. 2. gives occasion of this question, where, treating of the penitent *Fornicator*, he commands the *Church* to forbear to afflict him, lest too much sadness should overwhelm him; adding a general either truth or lenity, that himself pardon'd whatsoever the Church should pardon. And further giving his reason, he saith, For I my self, if I have pardon'd any one any thing, I have in the person of Christ pardon'd it, for your sakes, that *Satan* may not circumvent us, for we are not ignorant of his arts.

To this purpose the Apostle; wherein he unfolds to us the whole business of *Indulgences*; That their matter is that *contumacious* rebuke or correction which it was fit the Church should exercise towards the sinner: That there are

two causes of *remission*, the first, the incapacity of the subject's bearing such *Rigours*, who otherwise would be swallowed up by *grief*; the second, the good of the *Church*, lest the Devil by pretext of too great severity, or the like, should provoke or stir up some to murmur and make a *schism*. So that two things in the infliction and moderation of *Ecclesiastical* chastisements are to be regarded, the good of the *Person* and the good of the *Church*. But the *Apostle* explicates moreover the *efficient* cause, which he makes to be three-fold; the *Church*, *Himself*, us a *Prelate* of the *Church*, and *Christ* our Lord. For he saith, that what he indulged he indulged in the person of *Christ*. Had he spoken only of the *Church* and *himself*, it would have pass'd for a *Rule*, that as the *Church* knoweth not the interiour things, so neither doth she judg of them, or pretend to remit them. But subjoyning that he did it in
the

the person of *Christ*, he seems to extend it to all that *Christ* our Lord doth or may remit, and consequently to infer, that the sinner is no longer, as to that particular, obnoxious to the Judgment of *Christ*.

Add some
passages in
the Fathers.

This the fathers seem to countenance; both universally, in as much as they apply to Church-discipline that famous speech of *Christ*, that *sins are remitted or retain'd in Heaven* proportionably to the *severity or mildness of Apostolical* proceedings upon earth. And particularly, *S. Cyprian*, who affirms, that *Penitents* may be aided before God, in the abolition of their sins, by the solicitation and prerogative of *Martyrs*. Yea *Celerinus*, in his Epistle to *Lucius*, beseeches those who were designed for Martyrdom, which of them soever should first be crown'd, to forgive the sin of two women who had deny'd their Faith. Could any thing be more plain for this assertion

assertion, that such sins are remitted also by God, the punishments whereof the Church hath released?

But however that matter stood, ^{The posture} the use of *Indulgences* continued ^{of Indul-} till the division of the *Roman* ^{gences in} Empire, and till the eleventh age, ^{the 11th} as a certain *Ecclesiastical Pra-* ^{Age.} *etise*, but without any special form or Court of Judicature. In that age a new form was instituted, *Penitential Canons* ordain'd, which were partly redeem'd by *Alms* and other pious works, partly by corporeal *austerities*, and particularly by *flagellation*, which thereupon took the name of *Discipline*. In the XII. Century their application was extended to *Wars* undertaken against *Pirates* and *Infidels*. In the thirteenth Century, the form of *Jubile* was instituted, since which time the *Harvest* hath been too large for the *Barns*, insomuch that it required the *prudence* of later *Popes* to restrain it.

Now

Now in the XII. Age the *School-men* grew up; a sort of men, whilst closely adhering to the *Fathers* and *Councils*, grave and learned; whilst intent upon *Philosophy* and the Mysteries of *Aristotle*, acute and sublime; but, when vex'd with the importunity of such as endlessly call'd upon them for answer, they so confounded all, that they neither throughout pursu'd the Allegory of *Faith*, so necessary for the people; nor yet were able (streightned and urged by their importuners) to attend the discovery of it's pure light, which is only attainable by the faithful study of true and solid *Philosophy*, and so bequeath'd to their posterity an uneven, incoherent, and uncertain course of Doctrine. These men therefore ravish'd with the consideration of the *metaphorical* Laws of *Justice* betwixt God and sinners, fancied certain *pure pains* after death, and taught their followers the redemption of them
by

by corporeal afflictions in this world.

And seeing with their own eyes the great fruits which some remission of penitential Canons did produce; foreseeing also, rather already experiencing, that Ecclesiastical Rules did or would, by degrees, lose their authority, all beginning to subtilize, and addict themselves to nice enquiries, they concluded it fit to establish *Indulgences* upon a more solid basis; and to that end pretended that the pains of *Purgatory*, as they were extinguishable with penance, so also with remissions or pardons. And this they fell upon with such eagerness and numbers, that they easily overperswaded *Leo* the Tenth, then engaged against *Luther*, to propose to the Christian World their whole fabrick, with the treasures of Christ's merits, and his Saints; although they could never effect or extort any such thing from the *Lateran* and *Florentin*

The design of the School-men to establish them on a new basis.

Though
they could
never pro-
cure any
Council to
favour it;

*Florentin Councils before him,
nor the Council of Trent after
him.*

The six and twentieth
Accompt.

*That Indulgences, generally
taken, make nothing against
the ancient Doctrine.*

THIS is, as far as I can com-
prehend, the Historical pro-
gress and period of *Indulgences*.
From which it sufficiently appears,
that the *School-men's* conceit of
them depends wholly upon the
Metaphorical explication of *Pur-*
gatory; as the learned *Fisher, Bishop*
of Rochester, well observed, when
he said, that *men were first af-*
frighted with the torments of
Purgatory.

The School-
men's Idea
of Purga-
tory accord-
ing to the
Metaphori-
cal explica-
tion there-
of.

Purgatory before they ran after those Indulgences; and consequently, that Indulgences are differently to be treated and explicated, according to the different sentiments of Purgatory. Those ^{Lead them, to stretch} *who believed pure pains in, and* ^{Indulgences} *successive deliveries out of Pur-* ^{to the next} *gatory, were necessitated to* ^{world.} *stretch Indulgences to the next world. For what would such Indulgences signifie, or with what spur would they quicken the Devotions and pious exercises of the faithful, if no benefit accrue to those that accept them? But on the contrary, those, who took not that way, must go upon other grounds, and suppose, from what hath been said, that the pains of Purgatory are not purely Vindictive, but, as their very nature imports, Purgative, and not to cease till that Purgation be perfected by the fire of conflagration. They must suppose also, that there is no proportion betwixt merits or prayers, and the punishments*

ment due to *sins* ; and that this exchange and *traffick* of *merits* and *pains* smells too much of the *Banquier's* Laws , to be formally transferred into *Christian* Divinity , and apply'd to *God*. But let us take a strict account of this new-found *treasure*.

And invent
an imagin-
ry treasure
of Christs
and his
Saints me-
rits. They pretend a vast *treasure*
and magazine of *Merits* laid
up in *Heaven*. What do they
call *merit* ? Good works
recompensed , or not *recompensed* ? If *recompensed* , how
come they to *superabound* , or
why do they tell us of them ? If
not *recompensed* , what con-
ceit would they frame in us of *God*,
who make him unable to reward
his servants *merits* , or leave him
in their debt ? But we have shew'd
in our * *Theological Institutions* ,
that *merit* is nothing else but a
good work fructifying to *reward* :
whence necessarily it ensues, that
it is either rewarded , or no me-
rit. Besides , what shall become
of

* Tom. 1.
lib. 1. lect.

14.

Whereas e-
very good
work of the
Saints is
more then
rewarded.

of that Axiom, *God rewards beyond all merits* ? drawn from the clear testimonies of the Apostle, *that the sufferings of this life are not proportionable to the future glory.* But go too ; heap sin upon sin , will these Divines say that the punishments due to them exceed the *merits* of Christ ? nay even of one drop of his blood, or of the least particle of a drop ? If they dare not, to what end do they accumulate this *treasure* ? To what purpose do they add the merits of *Saints* to those of *Christ* ? For fear peradventure lest the punishment due to sin should exhaust the whole source of Christs merits ? *And every*
 Atlas ! how can you value the least *merit of*
 drop of his ? How can you *Christ ex-*
 assign a particle so minute as *ceeds all*
 not to exceed the greatest debt *proportion*
 imaginable ? If the least of *Christ's* or *demerit*
 merits be dispensed, it is too much, *ment.*
 and exceeds all punishment It is therefore consequent , that *Christ*
 must long since have offer'd to his
 Father

Father more *merit* then all the *sins* that ever shall be perpetrated can require; nor indeed could he possibly do otherwise, every least merit of his being perfectly *infinite*. So that Christ's *merits* must absolutely be taken out of the scales, if there must be an equality and exactness of *communicative* Justice. For it is simply impossible, even in respect of God's absolute power, that so little should be offered to God of Christ's merits, as not infinitely to overweigh all that enters the ballance with them. It appears then that all this Doctrine is incoherent, and incongruous, and consequently to be rejected.

Of Eccle-
siastical pe-
nalties.

And if our discourse have hitherto been rightly pois'd, we can no longer doubt of the two opinions concerning *Indulgences*, which ballance sinks down with it's gravity, which flies up with it's levity. For first, whereas they put *Ecclesiastical penalties* to be such as *equalize* the crime, that

State of Souls.

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that may be understood two ways. The first, that they should equalize the *pains* due in *Purgatory*, which if it were in it self true, what messenger could assure them of it? For *S. Gregory* bears us witness, that the *Revelations* which discover'd the state of souls at that time were new, and consequently unknown to the Apostles and their successors. But besides, it being confessed, that the lightest pain of *Purgatory* out-veys all the sufferings of this world, how can some determinate quantity of *these* be equivalent to *those*? The other explication then of equivalence, is, that such a penance, inflicted and performed, would, by its exemplarity, cause such reparation in point of Ecclesiastical *Discipline*, as the fault had caused miscarriage and transgression. And this evidently may well be determin'd by the discreet arbitration of prudent censors of manners. So that hence also it is apparent which opinion is to be embraced.

Let

How such a Penalty may be said to correspond or be equivalent to such a crime.

With a
solution to
the objecti-
on from
Paul.

Let it be then established, that Ecclesiastical *Indulgence* remits no more then what the *Church* imposed, or thought fit to be imposed, for the restoration of *Discipline*; and that it affords no argument for remission of *sin* or *pain*, either in *this* world or in the *next*, other then the *change* which is made in the *sinner* himself, or the *Church* scandalized by him. As to that then of *S. Paul*, it is answered, that he who in some certain business is constituted *Attorney* or *procurator* for another, cannot thence take upon him to do all his Lord or Master might do, but only act according to the limitations of the power entrusted to him; yet, this notwithstanding, whatsoever he doth, he doth it in the name and lieu of the person who employ'd him. So *S. Paul*, what he remitted of the integrity of *Discipline* he remitted in the person of *Christ*: the sense being either *prophetical*, importing that by *Revelation* he

he understood that *Christ* approved what he had done; or *natural*, signifying no more, then that, all power being from God, whatsoever, as the Minister of *Christ*, he dispensed with, he dispensed with upon the account of *Christ*.

The places of *S. Cyprian* are *And some* of more easie solution; For he *Fathers,* clearly seems to teach, that *Martyrs* have power to obtain that *remission* be made in *Heaven*, conformable to the *Indulgence* exercised by the *Church* upon *Earth*. He doth not then imagine, that by force of the *Church's* remission the sin is remitted also in the sight of God; but that the prayers of *Martyrs*, especially after their appearance before our Lord, are effectual to that end. And for those expressions of *antiquity*, that *remission* made on *earth* is *ratify'd* in *Heaven*; they suppose the *Church* made a right judgment of the *Penitent*; which clears the dispute. The design of

M

those

those holy men was to insinuate that there is an obligation in conscience, to comply with the *Church's* Laws, and fulfil her injunctions: But when, through her *Indulgence*, they are recall'd, that then this divine obligation ceaseth. And thus, by *Indulgences*, is the punishment from *Heaven* remitted which is forgiven on *Earth*; and whatsoever is remitted here, an obligation remains from *Heaven*, and by the command of *Christ*, to perform it. We have then answer'd to *Indulgences* in general and shew'd that they do not much concern our *Question*.

The

The seven and twentieth
Accompt.

*That particular Indulgences
granted for the Dead, ar-
gue not the Universal pra-
ctise of the Church.*

TWO things may be disputed concerning *particular* Indulgences; first, what substance of truth they have in-them; secondly, what they make against us. And because we have mention'd *Indulgences* upon no other account then in defence of our explication of *Purgatory* (against which they are no otherwise alledged, then as inferring the *Universal Practise* of the *Church*) we are concerned to examine them no further then to discover

Particular
Indulgences
were not
app'ed to
the souls de-
parted be-
fore the
Schools.

with what strength of *Practise* and *Universality* they are supported. The measures whereof must be taken either from the *Giver*, or *Receivers*. First, before the *School men*, there was, that I know of, no noise of these *Indulgences*; for what is reported of *Gregory the Great's* granting the redemption of a soul to every *thirty Masses*, is (if I mistake not) weak, and grounded on no solid authority: And for that other story of him, that he should release *seven years* penalty to those who should *visit* certain *Churches*, makes nothing to our purpose; since the custome of following Ages shewes that *Relaxation* to have related only to *penances* enjoined, or to be enjoined; especially in the *eleventh Age*, when the ordinary *dispensation* with Ecclesiastical *penalties* upon the death-bed, or otherwise, to such as were desirous to *dye* or *live* in the Church's *peace* and *communion*, seems to have been instituted.

From

From that time forward, how ^{How they} Ecclesiastical questions of *Practises* ^{come since} depending on *Theology*, are hand- ^{to be app-} led at *Rome*, take this account: ^{ed that} way.

When any thing is demanded of the *Pope*, the difficulties whereof surpass the ordinary administrations of his *Courts*, a select Committee of *Canon-Lawyers* and *Divines* is nominated to resolve it. For the *Canonists* (the Prince being to them the head and fountain of all law and Power) it is no great marvel if they deny little or nothing to the *Papal* Commands. For the *Divines*, they are generally such, as, confusedly mingling *authority* with *reason*, and so wandering up and down in *uncertain* Principles, abhor *certitude* in things *speculative*, as the apparitions of a frightful Ghost, unless some Venerable *authority* define it.

Let the question now be put, whether the *Pope* can do such a thing; do you not perceive the scale already inclining to the affirma-

M. 3.

tive?

tive. Answer is return'd, 'That,
 'since there neither appears in
 'the thing it self manifest con-
 'tradiction, nor any exception
 'against the general power given
 'to *S. Peter* by *Christ*, it is pro-
 'bable the Pope, his successor,
 'may do it; and that, if he sees
 'it expedient for the Church,
 'tis their advice he should do it.
 If any one oppose, that the reso-
 lution is doubtful, and, if the
 thing be in truth otherwise, the
 Popes concession null; he is soon
 silenc'd with the return of *Valeat*
quantum valere potest, *Let it go*
as far as it can; the Pope hath
done his part. This is the Court-
 style in things of this nature;
 nor do I see much reason to quar-
 rel at it. The *deliberation* clear-
 ly is *prudent*, the *concession* benign
 and *liberal*.

Which the
 Pope nei-
 ther com-
 mands nor
 commends.

For the *Pope* himself, he nei-
 ther commands nor commends it;
 to those that sue he grants it, or
 rather denies it not to those who
 urge and extort it. He exhorts
 to

to exercises of piety, his *Indulgences* are look'd on as rewards, and purchas'd with pious and laborious *austerities*. From the *Granter* then, this sort of *Indulgences* hath no *Universality*, since it depends not on him, but on the *receivers*, how many will accept them. Nor can he be suppos'd to strengthen or authorize the *practise*, who, as hath been said, behaves himself as purely *passive* and *permissive*, sometimes restraining, never extending it without compulsion.

The same degree of liberty hath the *people*. He that hath a mind seeks them; upon him who is not desirous of them, they are not obtruded. If then your plea be, they are frequented by *many*, by *most*; I grant both. But if you will have that which neither is confirm'd by *command* nor long *custom*, pass for a *practise*, and that not of *Individuals*, but an *Universal* one, and of the *whole Church*, I shall slowly consent.

M 4

Whence

Whence doth it appear to me, how *many* they are who receive them, of what *rank*, with what *intention* they do it? I know some that desire not to appear *singular*, and therefore do as their Neighbours: I know others that openly express their *dislike*. There are those who are said to allow them only when there is some great cause, some extraordinary Christian necessity, and Cardinal *Bellarmin* himself is reckoned among these. Others prefer *quiet of mind* before such *less retired Devotions*, amongst whom I find *S. Philip Nereus*, who is reported to have usually quitted the *Roman* magnificences, and frequented those Churches where in silence he might pour forth his prayers to God,

An Objection from the Prelates convenience at least.

You will urge, That may justly be stiled a *Practise* of the Church which is done by *many*, the Prelates seeing and not forbidding it. I answer; If the question only be, whether they do
well

Well or ill that frequent them; *Answer, It is a Person rather than the In- them.*
 I easily admit they do well, and according to their conscience.
 For what can they be reproched for? the worst you can say, is, they act ignorantly, not wickedly. Nor doth the *connivence* or permission of *Prelates* conclude any thing more; For what reason have they to inhibit those who of their own accord perform good duties? nothing can from hence be drawn for the remission of *pains* in *Purgatory*. For what have the *Prelates* to meddle with things *indifferent* and *unknown*, in which it is no crime to be ignorant, or act mistakingly? whilst the opinion stands *probable*, that *Purgatory-pains* are discharged by *Indulgences*, it is and will be lawful to use them. What need the *Prelates* be troubled? let it be first demonstrated, that these *pains* are not releasable, then take your liberty to accuse their backwardness; whilst it is a thing indifferent, commend their taciturnity.

M S

It

And will be till the Demonstration of the contrary Doctrine be generally acknowledged. It is delivered to us, *Tradition* assures us, that we are to pray for the *Dead*, and that our prayers are beneficial to them. That their works are to be examined by fire in the day of *Judgment*, and accordingly remunerated; in the mean while that the condition of some is better then that of others. But for the particular reasons of all these, and how they are effected conformably to *Nature*, and the progress of *divine* operation, is a business of *Theological* disquisition. That which shall be clearly demonstrated to consist with the *Principles* delivered will finally get the Victory. Till then, that is, till the demonstration be not only found out but acknowledged, it is and will be lawful for the *Prelates* of the *Church* to follow either opinion, and accordingly to proceed to *action*.

The

The Eight and twentieth
Accompt.

*That the Vulgarity of the op-
posite Opinion ought not to
prejudice the true one.*

THEY yet, though gasping, ^{The last ob-}
struggle and contend, that ^{jection,}
the opinion which we have called ^{from the}
Vulgar, is, and hath been the ^{universal}
opinion of the whole Church, at ^{ty of the}
least ever since the *Schools* reigned; ^{vulgar opi-}
and lest we deny our assent, they ^{nion, as least}
argue thus: The opinion of the ^{since the}
people is the opinion of their ^{Schools.}
pastors; the opinion of the *Pa-*
stors is the same with the *School-*
men (for they either are, or de-
pend on the *School-men*.) The
opinion therefore of the *School-*
men.

Answer,
There are
three de-
grees of
them; the
first from
suspicion.

men is the Church's opinion. Either therefore the Church hath erred these 500 years, or the vulgar opinion is plainly it's belief. In this difficulty we are to enquire, what opinion, what Church signifies. I observe that there are several degrees of assents in man. The first may not improperly be called suspicion; when there are some *symptomes* which if you narrowly scan, you easily perceive them to incline doubtfully to either part of the contradiction, though at first they inclined you only to one. These render a man *suspicious*, that is, more intent and propending to one side, as it were expecting thence more light and satisfaction.

The second,
from pro-
babilities.

The second degree is, when the verisimilitude or probabilities are very great, and which perswade a man through their difficulties or multitudes, that it is not worth his farther inquisition; but according to the proportion of consideration which every thing challenges more

OF

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or less in this life, he hath bestowed pains enough in the question. He therefore so satisfies his mind in that point, that he rejects not him that shall oppose it, but if he bring any thing new and unheard of, is ready to give ear to him, and if his proofs merit it, *assent* also. The third and last degree of *assent* is his, who will not endure any opposition, but is certain that nothing can solidly be alledged to the contrary. *The third, from Demonstration.*

Now I ask of my adversary, whether the first degree be of that quality, that if the Church be supposed upon any occasion to suspect one part of the contradiction to be true, this suspicion must prejudicate the opposite? I cannot think any one who is so much as fit to pretend to *Divinity*, can be so foolish as to deny that hitherto it is lawful to *opine* the contrary. For as yet there is properly no *assent*, *The first, rather obli-*
and the Church by the very position of the case, resolves on a *Me- ges the*
lius inquirendum. Nay he that *Church to a farther Inquiry.*
should forbid an opposition, *would*

would bind the Church to a most evident danger of *erring*, and that even in her own Judgment, by which she is carryed to a further enquiry. This being settled, we may observe, the second degree is so compared to the first, that as the first *exacts*, so the second *admits* of an *inquisition*. The same inconveniencies therefore recur again, though their danger be less manifest and more remote. It is then an injury also offered to the Church, to prohibit *investigation* in this second degree, or to alledg the said *opination* of the Church, to the prejudice of the opposite Doctrine, since, by her very *opining*, she confesses a readiness to thank those who shall take the pains to clear the truth. For she ought not to be thought *opiniastre*, but a Lover of truth, whereever it be found.

The third
do not pre-
tended to
in the case.

The third degree cannot otherwise be attained to but by infallible authority, or evident Demonstration; for a professor of reason cannot

cannot resist the force of either of these. If then our adversary shall be pleased to declare, which of these degrees he honours with the *Churches* opinion, it will hence soon appear what answer he ought to receive.

As for the name of the *Church*, that is, of the Church *supposing* or *opining* any thing, I thus distinguish; that the Church may either be said to *opine*, because she hath established something by a publick and solemn *decree*, or by *private* suffrages: If by *private* An opinion suffrage, then she did it either may be held as a Church, or as so many by all the men, men of the As when all her members acknowledge *Columbus* for the discoverer of the *West-Indies*, yet not by the Church. they do it not as parts of the Church, or as faithful, (for *Turks* and *Idolaters* do the same) but merely as so many *persons*.

Let the arguer, amongst these three significations of the *Church*, *thinking* or *opining*, choose which he conceives most to his advantage.

tage. If the *first*, let him produce the *decree*; which if he could do, we should not hear so much of the Church's *opinion*. If the *third*, he exposes himself to *derision*; for how doth it concern faith; what the Church's sentiments are in matters of *History* or *Philosophy*? The *second*, as it were only useful to his intent, so is it absolutely *false*, the Church being a congregation of *faithful*, that is, of *believers*, that is, of such as have accepted the Doctrine of *Christ*, and to this day conserved it. But clearly this opinion began about *Gregory the Great's* time, was unknown and unthought of in the dayes of *S. Augustine*, of little credit before the *Schools*, not yet proposed to, or if it were, rejected by, the *Oriental Church*. So that by what other means soever it may have speciously insinuated it self into the *men* composing the Church, it can challenge no sway over them as they are.

That is by
them as be-
lievers, that
is grounded
upon and
preserving
inviolate
Tradition.

are a *Church*, that is, as *believers*, that is, as grounded upon a perpetual *Tradition*.

Hence we see how vainly they laboured in forming the proposed argument: For be it granted the *peoples* opinion is the same with their *pastors*, and the *pastors* the same that the *School-mens*, and consequently the opinion of the men of the *Church* the same that the *School-mens*; it followes not, that it is in the *Church* otherwise then in the *School-men*: So that if it be but opinion in the *School-men*, and such as may be changed, it's being disperſ'd through the *Church* will not add to its certainty, but by consent of the whole *Church* it will be alwayes subject to change, and, if sufficient reason be brought, justly to be changed. It is then so far from following, that an opinion, by being the opinion of the whole *Church*, cannot be changed, that on the contrary

contrary, very unexpectedly, it appears to be *mutable*, and that in fit circumstances it *ought* to be changed.

That the
Vulgar opi-
nion nei-
ther is nor
ever was
taught as a
point of
faith.

It is easie to gather from hence what answer is to be afforded them who go about to accuse the *Church* of circumventing us, affirming they were taught as a point of *faith*, that 'souls might be delivered out of 'Purgatory before the day of 'Doom, both by other prayers, 'and especially by those which 'have *Indulgences* annexed to them. Of whom I demand; were they taught that this was the perswasion of *all* the Pastors of the *Church*? If they affirm it, I cannot deny but they themselves were circumvented. But let them not accuse *me*, from whom they have received no such Doctrine. I who have detected the *Legierdmain*, (if any such there be,) why must I suffer what they deserve who put the slur upon them? Let them complain

State of Souls.

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plain of their own *Doctors*, let them call upon them to prove what they have taught; which if they cannot do, let them find them *guilty*, and accordingly *punish* them, but withall give me thanks for the discovery of the *cheat*. But if, in truth, they have been taught no otherwise then that it is a *pious credulity*, *But as a* that souls are, before the day of *pious credulity.* *judgment*, delivered (which, if they take the pains well to examine them, they shall find to be the meaning of their *Doctors*) who hath *circumvented* them, but their own selves through *sloth* and *negligence*? consequently, let them lay the *guilt* at their own doors.

What I have in this whole *dis-*putation performed, let them, *The Conclusion.* in Gods name, judg whom he hath been pleas'd to make fit *Arbitrators* in *Theological* Controversies. What I have aimed at was this, 'That *antiquity* did 'believe, that men in the *next* 'world,

Of the middle

‘ world, whether their souls are
‘ *beatifi’d* or no, were not admit-
‘ *ted locally* to *Heaven* till the
‘ day of the final conflagration.
‘ That then every ones works
‘ were to be examined; that the
‘ *works* of the *imperfect*, whose
‘ foundation was on *Christ*, were
‘ to *burn*, and by that means
‘ their *sins*, not without *detri-*
‘ *ment*, to be *remitted*. That the
‘ *opinion* which holds *pure pains*,
‘ and those in the *interval* be-
‘ *twixt Death* and *Judgment*,
‘ either of their *own* nature, or
‘ by *prayers* determinable, is *new*
‘ in the *Church*, built upon *slight*
‘ grounds, & such as are incapable
‘ in things *Theological* to beget
‘ *faith*; obnoxious to many and
‘ *weighty* objections; and finally
‘ by it’s Patron; *weakly* defended.
These endeavours I have *crowded*
into this *small* Volume, for the
benefit and *conveniencies* of such
as take delight in *Dissertations* of
this nature.

FINIS.



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